To the righte

honorable the Lorde Fitzwater, Sonne and heire to the Erle of Sussex.



Rytinge a Booke mete for Gentleme because it treteth of suche thynges as oughte to bee found in thē, I thought it also therewith conuenient to dedicate the same vnto some noble mā descended of noble line, and inclined to seke the knowlege of worthy feactes. Thus emonge others of nobilitie, aswel for that I haue receiued by reporte, as that which

I haue partely sene, I thoughte none moze lykinge vnto me then your lozdshyp, to whome I myght pzesent the fruytes of my labour, which thoughe they be but small, yet mayz they be made greater by acceptinge the good will of him whiche dothe pzesent the same: so that the mynde of man enryeheth the valew of euery thing, and not the greateneß therof. And fozbecause in matters of learning great volumes are of little pzice, vnlesse the thinges therin wzytten be of them selues wozthye, therefoze I thought good rather to wzite sum little booke of rare tytle, then to make a great volume of common matter. And when I consydered that handycraftmen in these dayes doo stande much in the estimacõ of their degrees, and seke both the maintenaunce and pzofyt of al

those

thole that be mecaniques like the selues, the Shomaker striuinge with the Currier, ỹ Currier with the Tanner, the Butcher with the Gralier, the Chaundeler wyth the Cooke, eche one hauinge with the other great debate for the vpholding of his occupacion, fearing leste by negligence, or ouersight, hys faculties myghte decaye, me seemed then that noble men descended of approued gentrye, knowen to be the offspringe of worthyan-citours and Gentlemen, ought to vpride gentry vp agayne, whiche is (for trothe) fore decayed, & faine to great ruine: wherby suche corruption of maners hathe taken place, that almost the name of gẽtry is quenched, and handycrafte men haue obtayned the tytle of honour, though (in dede) of them selues they cã chalẽge no greater

worthynes then ỳ spade brought vnto their late fathers: but findig few & feble tenauntes in ỳ house of worthy fame, these base sorte of mē haue easely entred therin, & at this daye doo beare those armes which wer geuē vnto old gentry, as a perpetual remēbrāce of their worthy dedes. therfore forsomuch as slepe once passed cannot be vnslept againe, the negligēce stādeth to be amēded by better waking, and that eche noble and Gentle man hereafter be more vigilante in their estates, endeuorynge themselues to repaire by vertue, that whiche by negligēce hath faine to decay, and by their noble dedes to recouer againe that whiche golde coulde not bye at thādes of their worthy predecessors. Parfit zeale my Lord hathraused me to write this booke, called the institution of

a gen-

a gentlemā, wherin I rather shewe my selfe willinge then able to declare any meane wherby the decayed honour of Gentlemen may be restored to his former state. So that I perceyue the greatest parte of helpe standeth in noble menne, in suche as youre Lordshyp is and others, who be inherytours of the Grounde where the house of worthy Fame was wont to be buylded: from whence ryght nobylitye tooke hys fyrste ozyginal. And forbecause in buyldynge vp agayne thys house of worthy Fame, manye men must beare office beside the maister Walons and chiefe Carpenters, I haue therefore on my parte (in wrytyng thys booke) moste wyllyngly begūne to dygge, to beare morter, to cary tyle, and doo such other small offices as belonge to

the repayrynge therof, referrynge the greater perfection of buyldinge to workemen of more myght and better skyll. And when this house shalbe well repayred and stand in good poynt, yet the charge resteth styll in nobilitie to mayntayne & vpholde the same: and alwayes to forsee that no vnworthy mã haue his dwelling therin. Which thing when other shall perceyue, and see that none but menne of prayse are there receyued, then wyll the vnworthy be ashamed to presume to approche or drawe nere therunto: Also they shalbe taught therby to vnderstand ỹ the house of worthy fame is an habitacio wherin dwelleth nobilitie, & not obscuritie: neuertheles noble and gentle men must diligently labour to excell others in vertues, or els there will rise comparison of worthynes: as

why

why shoulde not Pan aswell as Apollo: which thing hath ben the greatest cause of ỹ ruine wherinto gētry is faine. For the negligente of hi which sholde haue ben worthy encoraged ỹ vnworthy to take vp ỹ which the other let fal: thus as gētry hath woūded him self by misgouernaunce, so yt he seke not to redresse his own harme, ỹ whiche is as yet but decayed, is lyke to turne to vtter cōfusiō. The shall worthy fame ceace to pronounce those things whiche vertue hathe glorifyed in the best sort of mē frō the beginning. It hath ben of lōg time ỹ maner of writers to dedicate their workes to noble mē, nothing considering before whether their workes were fyt for courtly readig or no, but sought rather to occupye muche tyme in eloquente Epistles, in prayeyng the parsone

of the

of the noble men, pronouncing the honoure of his predecessours, declaring ꝑ genealogie of his noble house, w̄ other like thiges, hardly auoyding the note of playne flatery, wherby such men haue falne into a double abuse: thone i geuig vnto noble men such presentes as are vnfyt for their parsons, in the other they abused themselues: for of all coloured thynges flatery is sooneste espyed. To auoyde these two blemisches, fyrste I trust I haue not crept nerer the prayse of any mā thē his worthynes shalbe able to declare, in thother poynte the matter of this booke is of such effect ꝑ it pertaineth rather to gē-tlemen then vnto any others: and therfore it cannot be vnmete for your Lordships reading.

Finis.

The prologe of the Booke.

Sallust in his boke called the battel of Jugurtha, writeth yt it is the property of mã to lamente & bewaile the shortnes of this present life, which to do is a very vayne thing (saith he) for that a man maye in short time doe worthy dedes, and exercise himselfe in vertue. By thys saying, I lerne that no mã ought to passe his tyme in Idelnes, bycause in man are onely the frutes of well workinge, and in no other creature: this cõsidered I thought sumwhat to write, and so it fell to my remembraunce that in these oure dayes, more then euer hathe ben in times passed, an inordinate dis-

disdaigne emonge moste sortes of parsons hathe rysen, in that one sort of men can not stand content with the state and degre of an o-ther. The high degree almost con-tempneth the lower sorte, the low degre loketh to compare with his superior. The higher sort inflamed by the opinio of their gētry, their noble auncetors, and auncient houses, looke for that cause to be obeyed and reuerenced of al men. Thus moste men desyre the title of wurshipp, but fewe doo worke the dedes that vnto worshipp apper-teigne: yea the marchantmā thin-keth not himselfe well vsed vnles he be called one of the worshipful sorte of marchantes, of whom the hādicraftmā hath take example, & loketh to be called maister, whose father and graundfather, were wont to be called goodmē. Thus

throughe

thzough the title of mastershyppe most mẽ couet to clymbe the stepꝑ pes of wozshippe which tytle, had wont to appartaine to gentlemen onely, & men of office & estimaciõ. I therfoze accozding to my smal skill (not challenginge to doo the thing clerkly, but rather geuinge others occasion to amende the same) haue wzitten this litle boke called The institucio of a Gentleman, & do therin describe such a man as may be wozthelye called master, not leauing vndeclared the blindnes of those which thincke theim selues Gentlemen, onely because their fathers & auctoures did discend of noble houses: Neither vnrepzehended is the ignozaunce of those men which in their opinions will not allowe anye difference of parsõs, as one mã to be better thẽ an other: wherein they shew them selues as voide of knowledge, as

ỹ mā is voide of grace which wy-
cheth no ozdze of obedience in a cō-
mune welth to be obserued. Herin
is also declared who is gentle, & who is vngentle: what offices, cō-
diciōs, qualities & maners ought to be in a gentleman, and how he
should differ from other soztes of mē, alwel in condicions & behauoz as also in apparel, & oznamentes to his body belōging, not leauing vnrehersed what games & pastimes be fit foz a gentleman & how they ought to be vsed. Finallye of honoz and wozship therin is sum-
what rehersed, of which no mā is wozthy but he ỹ by his dedes de-
serueth ỹ same: thus w a litle dis-
course against Idlenes & cōmēda-
tiō of reading of histoxies ỹ booke endeth, delyzinge the Readers of ỹ same to vse w me the ozdze of an archer, which whē he teacheth an

other

other to shoote, & that his scholer doth nether draw cleane, lose wel his arrow, nor shoteth home to ꝯ marke (whiche thinges be al dispraisable in an Archer) thē doth ꝯ master take out of his scholers hāndes ꝯ bow, & saith thus: draw thus lose thus hold your forehād. & So then shoteth ꝯ master archer. & in shoting (by way of techig his scholer) he hitteth the marcke, or at the leaste shooteth very nere. Euen so readers if ye shall see any thynge in thys booke whiche is not well applyed, well placed or strayghtlye pretended at, it shall then be muche youre prayse rather to amende it in doinge beter, then to dispraise the same by your opinions, and say thus it shold be don, as many doe nowe in these daies quicke of reprehēsion and slow of amendment. Which thing oughte

ne-

neuer to be founde in the lyfe of a Gentleman. For no man (sayeth Tully) is blame worthy, in whom ther appereth any sparke of vertue or wel doyng. By this I trust although to purchase no glorye, yet to stand free from blame, and so to thincke my labor most happely bestowed.

Finis.

¶ The institucion of a Gentilman.



To treate of the creacion of manne, it nedeth not a nye other helpe that to reade ye beginninge of ye holie Bible, wherein we bee sufficientlye taught what man is, of what mater and substaunce he was at the fyrst made, who was the first man and what the dissent of man hath ben since that time we shall fynde by ages and Monarchies sufficiently declared. There shall we also fynde many examples whiche declare vnto vs in what miseries man is in the worlde wrapped, as in vnhappy sorrowes, payne ioyes,

tares, sickness, & oftymes sodaine death. Likewise to oure comforte we may lerne the euerlasting felicitie whiche is for vs prepared in the worlde to come. Thus it standeth nedeful to declare that as we descend all of one man, so fynd we no distincion of manne, as to say that be any mo kindes of menne then one onely: taking al original and beginninge of the fyrste man called Adam. Yet we fynde ỹ there were diuers vocacions, degrees offices & authorities of menne: as kinges & Princes, Bishops, Judges, Ciuil officers, & men of all other vocacions, frō the highest to ỹ moste simple & lowest of degree. So nowe it cometh to purpose to speake of gentlemen, which is the whole matter of this Booke, answering to this old obiectiō of the commune people. Whē Adam del-

ued and Euelyn, who was then a gentelman? There be manye of so grosse vnderstanding that they thyncke to confounde a gentleman when they aske of him this question: To whom it may be sayd, that so much grace and vertue as Adā our first father receiued of God at his creation, so much nobility and gentry he receyued. And to vnderstand perfitly how and after what demenour Adam behaued him self, or how he directed the order of his life, the witnesses I thinck in that behalf are farre to seke: whose behauoure if it were good and honest, then was hee the fyrste Gentylmanne, euen so muche as the fyrst earthely follower of vertue. But if ther were in him no suche vertue, then was he ỹ first gentilmanne in whome vertuous and gentle deedes dyd fyrste appeare.

Thus it appereth that gentylme
toketheir beginig of gētle dedes.
But to know who was the fyrst
gentilman, ther is no nerer way
then to serech auncyent histories,
and by them to vnderstande who
did the first gentle dede and that
knowen (as I thinke) suche one
ought to be called the first gentil
ma. And in lyke manner he ỹ dyd
the fyrst vilanous deed to be cal-
led the firste vilayn: so shall it bee
answere to those which wold cō-
found the auncyent name of Gen
try, thinckīg it a name without
an office, as who say a tre may be
properly called a tre without brīg
ging forth of liuely branches and
fruites, eis wer it not a tre but for
rather a stock or a dead block: no
more wer mē at the first called ge
tlemē vain, as if we do allow him
in the phrase of our langage to be

called

called a churle which worketh vn thãkful dedes, thẽ must he be called a gẽtilmã which worketh gẽtle dedes. No mã can iustly inioy this name whiche hathe in him leude behauoure or vnhonest cõdicions: although he haue therto annexed ỹ valiaũs of Alexãder or if he be sonne to the greatest duke in Europa: neyther can he deserue place or estimacion aboue others vnlesse by the worthynesse of hys condicions he deserue ỹ same. Diodorus Siculus in his first booke of Antiquities writeth ỹ there was an auncyente Cytie emonge the Grecians called Asty, whiche the Athenies did affirme to be foũded by the Egiptians, and builded after theire maner, in this wise: It was deuided into thre partes. The first and principal degre therof was a place ordeined for their

gentlemen(called nobles) whiche by theyr lernyng and knowledge excelled others, and were for that cause thoughte worthy of greater honour: like as among the Egyptians theyr prieſtes were chiefly eſtemed. The ſeconde degree was for ſuche as applied themſelues to ỹ knowledge of armes, to whome there were landes and poſſeſſyons allowed, to the intente they ſhoulde at all tymes be readye to ſtande in the defence of theyr coũtrey, like vnto thoſe whiche in Egypte dyd inioye landes, becauſe they ſhoulde fynde Souldiers in theyr warres. The thyrde degree was of commune people handycraft men, and ſuche as by byinge and ſelling miniſtred neceſſaries to the Citie. This proueth ỹ gentlemen haue ben in auncient tyme of greater wourthynes and eſty-

macion

macion then anye other sortes of men, and that by theyr wourthynelle they haue hadde the hyghest place aboue all others: and in respect of theyr vertues, they had the title of nobilitie geuen vnto them, because they were in knowledge more worthy thē the rest. And by this it is manifest that they claymed not nobylitie of their elders vnles that noble dedes appered in themselues. These noble mē after ẏ time were called Generosi, that is to say Gentil, good of propertie & condicion, euēsomuche as ẏ latins doo aptly alow good trees to bee called Generose arbores, asmuch to sai gētle trees, trees which of taste & rellice do bring forth good frute. Then if trees for bringing forthe good frute be called gentle trees, mē in like maner which brig forth good cōdiciōs ought of right to be

called Gentlemē, also in our tongue we vse a word called gentlemanly, as if a man doo me a benefit or pleasure, we commonly saye he dyd me a gentlemanly tourne. Thus we may see that gentlemē doo come of gentlenesse, without the which they lose vtterly ȳ name and may be called gentle vngētle as hereafter shalbe more said therof, thinking it not vnmete to reherse ȳ opinion of Chaucer, whose knowledge as it was in all thinges greate, soo semeth it in this poynt much alowable, and verye profitable to all those whiche will lerne to knowe the right institucion of a gentlemā: his wordes are these.

Chaucer.

Lo who that is most vertuous alway
Prive and apart, and most intendeth ay
To do the gentle deedes that he can,
Take him alwayes for the greatest gentleman,
Her may we see how that gentry
Is not annexed to possession:

Sythes

Wythes folke do not the operacion
Alway as doth the fyre to his kinde,
For God it wot men may full often fynde
A Lords sonne done shame and vylany,
And that he will haue a prayse of his gentry,
For he was borne of a noble house,
And had his elders noble and vertuous,
And nill him seike doo no gentle dedes,
He follow his gentle auncetour that dead is
He is not gentle be he Duke or earle,
For vylane sinful deedes maketh a churle.
Then am I gentle when I begyn,
To lyue vertuously and leaue syn.

There agreeth with this opinion an Italian writer called John Bocace, which writeth a booke in his langage, named in Frenche, le Decameron de Bocace, in whiche boooke although there be much aboundaūce of lasciuious & wanton matter, yet therin sum morall examples are to be learned: & as he toucheth manye abusis by way of reprehencion, so semeth he to rebuke the arogācy of those gentlemenne which for that they be descended of noble bloude thynke

not

not thē ſelues bound to folow ver-
tue, which is in dede the ground of
al their honoure,

Bocacius. Fyrſt we ſe that of one maſſe or
lumpe of fleſhe we haue all taken
fleſh, and that one eternal god cre-
ated al mē of equal might, ſtrēgth
and vertue, whyche vertue was
the firſt cauſe that made diſtinct-
on of men which haue bene & day-
ly be equally borne: and thoſe men
which of this vertue do obtain the
greateſt part and folow the ſame,
are iuſtly called nobles or gentle-
men, the reſt remeining ſtyl vnno-
ble. And although that contrarye
vſe of long time paſſed hath hidde
this law. yet neuertheleſs it is not
vnknowen to the benefyte of na-
ture, euen ſo muche as he whyche
meaſureth al hys doynges by ver-
tue, dothe openlye ſhewe hym ſelfe
a Gentlemanne. And hee that cal-

leth

leth that manne otherwyle then a gentylman, commytteth an offẽce (sayth Bocas) and not the gentleman whiche is otherwyse called.

By these opinions before rehersed it is manyfest how man did at the fyrst become gentle, whose opinions perchaunce shal not seme to al mẽ allowable because they wãt the authoritie of holy scryptures. To which curiouse men it may be sayde that although we fynde not in the holy Scriptures the expres definicion of a Gentelmanne, or what sorte of manne he ought for to be, dyscrybed by hys parts, yet if a manne be vertuous (as these wryters wylleth he shoulde bee) whych woorde vertue conteyneth in effect al goodnes, nothing to excede nor nothing to be wãtig, ther are thẽ to be foũd in the holy scriptures of such gentlemenne greate

plenty

plenti, and many exãples of their
worthy dedes: likewise of euell &
wicked men the Bible it selfmak-
eth mencio, and how their liues
haue ended in wickednes. But to
proceede, although it be grãted vn
to me that no mã becometh gẽtle
without vertue, (as cause efficiẽt
of his gentelnes,) yet shall it not
be superfluous sumwhat herin to
touch the education and bringing
vp of youth, as by way of exhorta-
cion vnto al gentlemen which be-
ing maryed haue charge of vertu-
ous bringing vp of their children
geuen vnto them frõ God: wher-
in it is first necessary to teach the
y knowledge & feare of god, secõd
ly to honour theyr fathers & mo-
thers, thirdlye to knowe their o-
bediens and dewtyes towardes
the king his Magestie, his Coũ-
seloꝛs, officers & administratoꝛs

both

both high and low and that these fathers and mothers be not ouermuch blynded with natural affection towardes their childrē: which superfluous loue drowneth oftymes the care and remembraunce of good bringing vp. Then suche children fyrste being nusled in lybertie, are easelye afterwardes made vesselles of vice, by reasō of the first licor put into them: according to the saying of the Poete.

Quo semel est imbuta recens seruabit odorem Testa diu. Horatius.

That is to say: with what licor a vessell is at the fyrste seasoned, the vessell will of longe tyme after kepe the sinel thereof. So that if a child be at the fyrst seasoned with vertue in good bringig vp, he kepeth alwaies the sauour of vertue: and contrarywise if he be euil and dissolutely brought vp, he sauoreth al=

alwayes attet of vyce. Therefore the fathers and mothers haue mynysteryd the poyson to all such younge Gentlemenne theyr chyldren, whose dyspolicyon is rather to breake, then to bowe, or to bee broughte to anye other pas then longe lybertie hathe grafted in theym: and none (I saye) are blame worthye but the parentes. For what faulte is to be fated vnto a shyppe sailyng on the Sea, when by the slothe of the Master or gouernour, she hath in her a looke whiche dayly increasyng and waxing more and more, receiuith so muche water in her that at the lengthe she sodaynlye drowneth. No greater faulte is to bee imputed vnto the chylde whose father is bound to see him carefully well broughte vp, sea-

foned in vertue, and kepte from all vicious lekes. I speake not thys in defence of thole to whome twentye yeares of age hathe geuen sufficyente vnderstandynge, neyther doo I goo aboute to refuse herein the insolencye of thole younge Gentlemenne whiche be sent to the vniuersities, as ther to be brought vp in lerning, for such doo passe the age of infancye: nether doo I meane to allowe anye libertye to youthe. For as liberty is to all ages hurtefull, so it is to youthe a present poyson, which thing the good Emperour Marcus Anthonius dyd well forsee, who lyinge vpon hys death bedde and fearynge the frayle youthe of hys Sonne Comodus, called certayne of hys frendes aboute hym, and amonge other notable say-

sayinges spoken in an oracion, he sayd these wordes. Est autem difficile in maxima licentia moderari sibi, quasique frenos imponere cupiditatibus. That is to saye, it is a moste hard and difficill thing for a man to kepe measure in libertie, or to bee able to restreine the bridle of thinges desired. For trewe it is we be all made worse bothe old & yonge by reason of libertie, & enioying ours owne desyres. But to purpose, for because this litle boke ought to follow the matter wherof it beareth the title, it is therfore necessarie also I to touche partely such thinges as maye corrupt the maners of gentilmen; as to declare what vertues ought to be in the. For no other thinge is vertue then the fleing of vice his contrary. And to encrease vertue by way of knowledge, it apperith that vni

Herodian. Libro. i.

uersyties

vniuersities and places of study
wer first founded by noblitie ge-
nius auncetors ours forefathers:
whose wit and wisdom as they
were passing greate, so thought
they to make those places
of learning, as vniuersities for
the children to be fed & brought
vp therin, and thereby to be made
inheritours of greater goodes,
that is to say, riches of the mynd,
then eyther landes or worldely
possessions can bring with them:
To the praise whereof the maners of
the Colleges in euery vniuersitie
well beare witnesse. And to alledge
more examples of this kinde of Eng-
land can afford: Kyng Hamond was foun
der of the vniuersitie of Cambridge
which he builded in the yere of
our lord god. M.CC.xxx. Also the vni
uersitie of Oxforde was founded

by one Alured the .viij. kynge of
Englande, buylded in the yere of
our lorde god. viij.c.xxx. This kyng
founded that vniuerſitie at the
Neotus a monke. petycion and deſyre of one Neo
tus a monke, and a verye greate
clerke. Whyche kyng gaue alſo yerely
ſtypendes to the Readers of
lectures in the ſayd vniuerſitie. ¶
In lyke maner Carolus magnus
Emperour of Rome, founded the
noble vniuerſitie, whyche is at
Paris. ſayd Paris, the yere of our lorde god
.viij.c. lxx. whyche yere was the fourth
daye of Iune. Hys yeres paſſed he ve
ry nere .xlv. whyche hys ſonne Charles
ned Carolus the great. This Carol
yerongus alſo buylded diuerſe o
neſe ſtudies for the ſeuerall ſciences of learn
yng. Theſe and diuerſe other ſuch
like were the noble Readers of ſcien
ces, vnder whom in theſe
dayes although ſome ſprange vnder

there

thefe are whyche thynke themſelues to excell, beecauſe age is ealelye ouercome, and moze bewarde apparaunce of beauſie is in youth then in age, thone beeyng paſſed and decayed, thother preſente and dayrhyng: yet whether the dedes of oure elders were moze excellent then ours of no, I leaue to the iudgement of the learned, regarding agayne to the reherſall of thefe abuſes as haue corrupted the better diſpoſycyon of yonge gentlemē: (thyng that fewe of them were not ſo deſyrous of facyons (as they call them:) for without knowyng of facyons no gentilman (they ſaye) can bee in right order, as thus. What is a man if he know not how to weare his apparell after the beſt facion to kepe cōpanī with gentilmen

B.ii. And

and to pley his .xx. nobles at cardes
or dice, at tables, at poſt, Centre-
glek, or ſuche other games: for he
that cannot thus doo is called a
lout or a miſer, and one that kno-
weth no facions. But if he meny
a gentlema (ſay they) to be a Roi-
ſter, which word I hope not wel
vnderſtand onles it ſignifie a ruf-
fian, or how it differeth I cannot
well tell: but if there be any diffe-
rence betweene a Royſter and a
Ruffian, it is ſuche a difference as
Chaucer maketh betweene a com-
mon harlot, and a gentil womā
of libre condicion. If ſhe be a poore
woman and miſuſeth her bodye,
then ſhe is called a whore (ſayeth
he) but if a gentil womā be of miſ
diſpoſicion, then ſhe is called a le-
mande or a Paramour. The miſ
differens (if any be) betweene a
Royſter, and a Ruffian, for the
poore

poore seruing man when he playeth the varlet he is called a Ruffian, or a Ruffynlye knaue, but the gentleman when he vseth the like corrupte qualities is called a Roister, by a more smoothe name, though in effecte their dedes be al one: for nedes must ethe worde be colyn to the dede, as a pick axe (so called) because it picketh vp stones rotes or suche like, a rake called a rake because it raketh together thynges spred and dispersed in sundrye places. Then yf thinges by theyr working do take theyr proper names, why shoulde not he be called a Ruffian whiche is a Roister euensomuche as in working they doe both one thyng. And if sundrye thynges might haue one name, then might a hatchet bee called a spade, which tooles be ordened for two contrary vses, thone

to digge vp, thother to cut downe. Thus cannot an Aſſe doo the dede of a ſpade, nether a rake the worke of an axe: no more can a Royſter doo the office of a Gentilman, ſo longe (I meane) as in Royſterlye condicions he doth the continew. If thys ſeme not reaſon to diſſwade yonge Gentilmē from Royſting, (who by the weakeneſs of theyr youth are wrapped in much fraiſnelle) let theym beholde further the ſayinge of the wyſe Romayne Saluſt, who knowinge the myſgouernaunce of many yonge gentylmen in Rome, whiche vſed to wreſt the names of good thinges into the names of vyces, agaynſt ſuche he wryt theſe wordes. Iam pridem equidem vera rerum vocabula amiſimus, quia bona aliena largitio liberalitas, malarum rerum audacia fortitudo vocatur,

Saluſt de coniuracione catilinaria

Tha

That is to say: now of late dayes we haue lost the trew names of thinges, because the giuyng away of other mens goodes is called liberalitie, & vnchastenes in noughty thinges, is called high or gentle courage. This saying putteth me in remembraunce of the lyke thinges vsed now among vs: for yf a Gentleman haue in hym anye humble behauour, then Roysters doo cal suche one by the name of a Loute, a Clynchepope, or one that knoweth no facyons: yf a younge Gentlemen vse many vayne wordes, then they saye he can talke wel, and hathe a good witt: but if he talke wisely in dede wherin trew wit is to be deserned the Roisters say ỳ yong Fox preacheth, & ỳ of a yong saint groweth an old deuill: if he vnderstande sũwhat more in learnig thẽ they do,

or get his liuing by ways of wry-
ting, as being a Clearke, or such
like, then in dispite they call hym
Penman, which name is right ho-
nest, so that the person agree with
his name: a Londoner is called a
Gowneman (or after the Bolaine
phrase) a Cuthroate. If a straun-
ger by fortune fall into theyr com-
panye (whō they ought by al good
ciuilitie courteously to receiue) then
they aske one of an other, what
gest haue we here? If a yong gen-
tilman woulde be a Roysker, and
wanteth both age and experience
therunto, they call such one by the
name of a Nouice, as who say fyt
for to entre into theyr relygion at
further age, and yet for the zeale
he beareth vnto Traso hys secte,
suche one is thankfully receiued
into theyr companye, and as he
groweth in age and knowledge,

so

so is he better beloued: and when in dede he is skylfull, and knoweth howe to fighte hys tyghte as other good fellowes doo, then he is called by the name of honestye, a name so vnkyte for that profession as Poules Keyle is to be put in a dagger sheathe. Thus younge Gentilmenne ye maye see howe hices doo beare the names of vertues, accordinge to the sayinge of Salust before rehearsed. These and manye other suche lyke are the maners of rude Roysters, and to bee instructed therein more at large, a ponge Gentilmanne shall easelye fynde in London, manye cunnyng Scholemasters, whiche shall teache hym the verye perfeccyon of that arte. Whereby although at the fyrste he take lyttle pleasure, followinge therein a delicyous begynnynge, yet the con-

tynu-

ryuaunce therof chaungeth Gen-
trye into vilany, and the ende bryn-
geth vtter confusion to manye a
noble personage. Therfore to doo
contrarye to Ciceros thinge, it auay-
leth muche in the lyfe of a perfecte
Gentelmanne. For to what pur-
pose serueth nobylytie vnlesse ho-
nest maners be therewith adioy-
ned? The giftes of Fortune enrich
a Gentelmā slenderly, but the gif-
tes of vertue are thinges whiche
bringe euery man to honoure, and
do strengthe hym in whō they take
theyr place. To come of greate
bloude, to haue great ryches, and
lyue lyke, although they be coun-
ted in thys earthe verye blysfull
thynges, yet are they in one man
nomoze commendable then in an
other, but gentelnes & nobylitie
of spyzyte, ouer and beside they

bee

bee thinges of all meane prayſed, they doo alſo heape vp and made greater the prayſe of that manne whyche is noble.

Remember further that thys word Gentelman is a compound worde (ſo called) when as of two wordes are made but one vocable: as Gentell one word, and manne an other, almuche to ſay, a man of Gentleneſs, and (as I thinke) the ſayreſt name a Gentelmanne can deſerue to haue, is to be called and holden an honeſt manne, in that by hys honeſtie he is made Gentle, and by vice vngentle. Of Gentelmen ſum be called Gentel Gentell, others Gentell vngentyll, the thyrde ſorte vngentyll Gentell. Whiche three ſundrye ſortes of callynge haue beene vſed of longe tyme in oure lan-

gage

langage, and thoughe not of all
men regarded, yet they were not
spoken without vnderstanding of
moze large matter: and therfoze I
thinke good particulerly to speke
sumwhat of euery of them.

Gentle gentle.

GEntil gentil is he which
is bozne of noble kynred
descendynge of gentle
blud, as son to a duke,
an Erle, a Baron, a lozd, oz moze
lowe, sonne to a knight, oz an El-
quier, (foz these be degrees of no-
bilitie,) hauyng ioyned vnto hys gē-
tle house, gentle maners and no-
ble condicions, whyche is the cause
of the addycyon of thother wozde
called gentle: and so hauing a gē-
tle heart agreeing with hys gentil
house, he is therby called Gentil

gentle

gentle. Thys gentleman for the further ornature and settinge forth of hys perſon, ought to be learned, to haue knowledge in feates of armes, for the defence of hys countrey. Yf he haue nature of body thereunto (as nature to all men hath not geuen great parſonage) yet at the leaſt he ought to be able to gene hys good counſell or aduyce in matters of warres, whereby hys tyteth to gentlemen, and hath ende to our elders Perſians, Greyans and Romans, ſuche honour and glorye, as neuer ſhall dye, but beareth the name of immortall renowme. It behoueth alſo ſuche a gentle man to haue in hym courtely behauioure, to knowe howe to treate and intertayn men of al degrees, and not to be ignorante how he gentleſe ought to be bled

of

of others. To suche a Gentilman
also som knowledge in Musike, o
to knowe the vse of musicall In
struumentes is muche commenda
ble. For musike is a Science ly
lectable that the wyse Philoso
pher Socrates beyng an olde ma
learned to playe of musical instru
mentes, thynkyng it better to know
the vse of that science late then ne
uer. And therto he shewed vnto hs
thys example of mildon, that beyng
a mighty man able to teache others, he
was contente to becum a scoler
hymselfe. And further we maye by
hys example gather that no man
can be to olde to learne but real
sonable maye studye somwhat to
augment hys knowledge. And to
speake in generall a right gentel
man ought to be a man fyt for the
warres, and fytte for the peace
mete for the courte, and mete for

Ticeru de Senectute

Anthonius

Aeneas de Bello perth.

Cesar.

by hymselfe wayteth in armes ex-
celle[n]te Lyte of Latin at thys day
manyfest to hys glorye and ouer
crowdyng[e]. He was of mercy and
pyte[e] ouer[e] euery bodyes[e] but other
wyse ouer hys foes[e] soueraygne and he[re]
ditable hymselfe angrye to
[illegible] ones in
fyghte and [illegible] dyscomfited: the
[illegible]
[illegible]
[illegible]

he greatest kigdomes of ỹ worlde. Thus wereled he ỹ honor of hys gentrye by learning, wisdum, and pitie shewed in the warres: he was therby made equall in comparison to Alexandre magnus, with whose worthy fame al the worlde is fulfilled. There were many moe noble men in tymes passed worthy of renoume as, Mithridates king of Capadocia, Bithinia & other countreyes, who kept warres against the Romans. xlii. yeres. He was in ỹ knowledge of sundry languages moste excellente, so were there dyuers others whose actes are not here to be rehearsed. Therfore intending to my purpose, I refer ye to the reading of auncyent historyes, wherin ỹ gestes & dedes of noble men are aboundauntlye wrytten. Of thys sorte of gentrye called Gentle Gentle be al those gen-

telmen whiche haue folowed the
steppes and done the noble dedes
of their fathers: who for theyr
vertue at the firste obtayned the
name of nobilitie, and nowe their
posteritie in doyng lyke dedes be
lykewise called noble men. Wher-
of in Englande, (god be prayfed)
we haue many remaynyng whiche
bee the lyuelye Images of theyr
noble parentes deceassed, whose
names if I shoulde rehearse it
would perchaunce be called flat-
tery, therefore in omyttyng that, I
deliet them still to continue and
perseuer in their goodnes, to thin-
tente that suche prayse vnto vertue
may neuer be wanting. Let eche
noble man esteme his honor as
thyng transitory and earthly re-
warde for hys noble dedes: for as
vertue purchaseth to all men the
name of honourable, so shall that

name contynewe as thing perpetual, sounding that glory to their posteritie. Then shall suche noble men deserue to be called not onely Gentle Gentle, but also they shal bee estemed .xb. foldes Gentle, as men in whom we maye deserne the perfite shape of nobilitie.

Gentle vngentle.

GEntle vngentle is that manne whiche is descended of noble parentage, by the which he is communlye called Gentle, and hathe in hym suche corrupte and vngentle maners as to the iudgemente of all menne he iustely deserueth the name of vngentle.

Of this chaunge and degeneracyon whereby a manne doeth not appere lyke vnto hys

gentle auncitours, the fault is oft
times found in the parentes, or o-
ther his kindred to whose tuition
suche one is in hys youthe com-
mitted, vnder them nurished and
wrought vp from hys infancye:
which father mother or others do
not thincke good to chastice the
faultes of theyr children, no not
somuch as to correcte thē in wor-
des, which manye fonde mothers
doo cal shepping of a childe, dys-
couragynge his boldnes, and so by
this mean they graft in theyr chil-
dren suche a lybertye to doo theyr
willes, that in processe of yeres it
groweth to an impudency, called
in one langage an vnshamefastē-
nes: then such one by continuance
of yeres commynge to the age of a
man hauing grafted in his harte
this hyp of lybertye, loueth bet-
ter the lyfe of a Royster then the

 state

state of a quiet gentlemanne, and so alwayes after he becommeth vngentle. Of thys sorte and condicion was one called Horrentius Corbio, a man of most noughty & Ruffianous life, whose vncle called Q. Hortentius was for his wit and courtesye a man of highe authoritie among the Romans, and muche esteemed for his vertues. Horteſcius Corbio.

Such one also was pulcher sonne to Clodius pulcher a noble Roman borne, which pulcher by his noughtye lyfe losing the fauoure of a common harlot whiche he kepte as hys lemande, for thoughte and shame therof he fell into a consūcion, and eating hys mete gredely vpon a tyme he choked sodaynlye and so dyed, yeldyng from a distempered bodye, an vnprepared spyryte. Of this sorte of gentry be all those who are the chyldren of

noble parentes and take of them nothinge but the name, not regardynge to attayne to suche noble deedes as made their auncestours gentlemen, but followynge theyr owne vnbrydeled appetytes, doo thincke it suffycyente to inioye the name onelye, and to bee called Gentlemen.

These and many other suche lyke whose parsones vnhonest condicions haue abased, and drawne downe, are iustly called gentle vngentle, that is to say, the offspryng of gentlemen being themselues vngentle in behaviour.

Vngentle Gentle.

VNgentle Gentle is he which is borne of a low degree, of a poore stock, or (as the french phrase calleth it) De basse maison, of a lowe house, which man taking his beginninge of a poore kyndered, by his vertue, wyt, pollicie, industry knowledge in lawes, valliency in armes, or such like honest meanes becometh a welbeloued and high estemed manne, preferred then to great office, put in greate charge and credict, euẽ somuch as he becommeth a post or stay of the commune welth, and so growing rich, doth thereby auaunce and set vp the rest of his poore line or kindered: then are the chyldren of suche

one commonly called gentlemen, of whiche ſorte of gentlemen we haue nowe in Inglande very many, wherby it ſhould appeare that vertue florisheth emong vs. These gentlemen are nowe called vpſtartes, a terme lately inuented by ſuch as pōdered not ẏ groūdes of honeſt meanes of riſing or commyng to promocion. Of whom I aſke thys queſtion, whether maye a man be more worthely brought to dignitie by giftes of the mynde or gyftes of the body? I thinke no reaſonable man wyll denye but that corporall giftes are not to be compared with giftes of ẏ mind, as the perſō of Ceſar conquerer of the worlde coulde neuer wyth ſtrength and myghte haue doone ſo greate thynges if he had not ben both politike and lerned: he dyd endite hys letters in the Greke tonge,

conge, which by chaunce commig to the handes of hys enemyes could no moze be vnderstande, thē thoughe he had not wzitten at al. Was this any disgrace oz debasig to hys gentry? Mozeouer hys oz-dze of alleges, planting of cāpes, settyng of battailes, are lefte be-hind at this day to our instruccyō. Be thē so wozthy a mā ascendyng from the degree of a pzivat gentil man to the state of an Emperoure (as fyrst lozd of that Monarchy,) was at no tyme called an vpstart, but hath obtayned an immoztall name of vertue and valiency: with out whom and suche others hys like, we shoulde haue at thys day smal recozde of wozthy dedes pas-sed. In lyke case no moze oughte any mā ascendig by honestie frō a lowe degre to honourable estate, to purches therby the name of an

vpstarte,

vpstarte, whiche name though it
were geuen to them in disdeigne,
yet it importeth & bryngeth wyth
it righte glorye, accordyng to the
Cicero. saying of Tully. Hoc animo sem-
per fui, vt in vidiam virtute partam,
gloriam non inuidiam putaui. I
haue been alwayes of thys opini-
on (sayth he) ỹ enuy got throughe
vertue I holde it righte honour,
and no enuye at all: and so by his
saying it foloweth that those men
maye worthely bee called honou-
rable whō vertue hath auaunced
and reysed them to dignitie. I
speake not thys in defence of al
new rysen men, but onely of such
as worthynes hath broughte vp
to honor: for if worthy men might
not be auaunced, the world shoulde
seme to doe them muche wronge
wishing all those to putte awaye
the kelles of ignorraunce from the
eie

eies of their vnderstãdyng, which haue in thẽ this opinion ỹ no man may worthely deserue the name of a gentelmã but such whose aũcetours were noble beefore them. First letting those mẽ vnderstand that the name of an Emperoure was geuẽ to our elders in respect of their knowledge, valiency, and victory in ỹ warres: of which sort called Emperours, aunciente hystories doe witnes there were many which neuer had any Empires vnder their gouernaunce. Our elders in ỹ point had no regard neither to riches, nor pouerty, nether would they aske whether his father was a knight or a hãdycraft mã, euẽ somuch as this word Milles les called in Englishe a knyght, doeth signifye in the proper meanyng a soldier or seruaunte in the warres. For prose therof this is to be noted ỹ emong ỹ Romãs there were

were diuers bandes and compa-
nyes of Souldiers, whereof one
bande was called Legio, an other
called Cohors, an other Manipulus
and so forthe of others. The band
called Legio conteyned the num-
bre of .vi. thousand. vii. hundreth
xxii. Souldiers. This band was
deuided into .x. Cohortes, a Cohort
was deuided into .L. Manipulos, a
Manipulus into .xxv. Souldiers, all
called Milites. Is it then to bee
thought they were all knightes?
No the contrary is manifest. The
maye we see that in tymes paste
our auncytours tooke greate ho-
noure to bee called Soldiers,
though euerye Soldier had not a
knight to hys father. And by that
it doth apere that knyghtes were
made of Soldiers, as men more
auncient then knyghthod: and no
other thinge olde knightehod had

wont

wonte to bee then a degree geuen vnto a Soldier foz his wozthy-nes in the warres aboue others. Therfoze no man oughte to con-tempne oz dispise that man who vertue hathe set vp moze hygher then his parētes wer befoze him. Nether is anye man of auncient blud prayse wozthye vnles he de-serue wozthines as his elders be-foze hym haue done. And reason wyll graunt that it is honoure vp vertue to stert vp, and shame tho-rough vylany to step downe anye degree lower then fyrste he was auaunced vnto. Foz suche menne oftimes make of theyr high hous a lowe cotage replenyshed with myserye. In like maner that man which thzough honesty reiseth vp his small cotage, and deuiseth to make therof a high castle, is in my opinion much wozthy of prayse, &

may

may be called gentle vngentle, ꝑ is to saye, vngentle by his father, and not by linage made noble. but by his owne knowlege, labour, & industry becometh gentle, where vnto Tully consenteth and sayth. non domo dominus, sed domino domus honestanda est: That is to saye: the master of a house is not honested or made worthy by his house, but the house is made honourable for ꝑ masters sake: menig playnly therby, ꝑ al mẽ are made worthy by thẽselfes & not by ꝑ houses wher of they be discẽded. He which bequetheth to his son his maner place, cãnot therw bequeth vertue vnto him, for lands com to mẽ by gifte, purches, inheritaũce, or such lyke meane, but vertue cannot so do: for nether may it w mony be bought, geuẽ to others, nor claymed by succession. Forsomuche as in tymes

Cicero of offyces.i

passed

passed those men had not wont to be suffered in the companye of others, whose condicions were not agreable to vertue: as for exãple. Julius Cesar at suche time as he had warres against the Africans he banished out of hys camp these Romanes, Captains vnder him. He banished Iuienus because he did wrong & extortiõ to the poore soldiers vnder him: also he banyshed Aulus Fõteus because he was a Russian, & an vnquiet mã, geuẽ to quarels, suche one as we call a Roister. He banished Titus Alienus. M. Tyro and Ca. Clusienus, because they wer mẽ nether fit for ỹ warres, nor fit for ỹ peace: & for ỹ they wer men in whom ther was neyther shame nor sobrietye, he made vnto thẽ an oracio much rebuking their vices, which don (by word of his one mouth) he banished them

Comem. Celsus

Iuienus an extorcyoner,

Fonteus a Russian

thein out of his campe, as men not
wooꝛthy to beꝛ in the company of
the well ruled. Ye bare nothyng
with them foꝛ their great houses,
neither foꝛ the charge which they
had vnder hym: But perceyuyng
their vices, dyd iustly geue them
banishement in rewarde. Thus
oure wooꝛthy ancetoꝛs auaunced
ryghte gentrie, and suppꝛessed the
contrarye: they set vp vertue, and
put downe vice. Many men dyd
ryse and cum to greate honouree
mong the Romans whose birth
and oꝛiginall were very base, and
suche afterwardes dyd muche be-
nefite to the common wealth. Foꝛ
when Rome moste flouꝛished, then
measured they all their doinges
by vertue, withoute regarde from
whence good me take their begin-
ning, oꝛ of what lyne they were
descended: as foꝛ example Tullius

Hostilius

Tullius Hostilius was sonne to a poore man borne in a cotage, in his youth he was a herdeman, & kept cattell in the feldes, at further yeares he became ruler of all the Romaine Empier, in his age he was a most comblye man, and bare fatherlye personage, beyng therin an ornament to right grauitie. He inlarged the sayde Empyre by his industry greater then euer it was before. Tullus Hostilius.

Likewise Tarquinius priscus was gouernour of the sayd Empyre, sonne to a Merchauntman cal Demeratus, which was banished his country: yet did this Tarquintus atteyne to suche highe honour, and enlarged also the Empire greater then euer it was before his time. He was verye wyse and politike in gouernaunce, he dyd increase the numbre of Senatoures, with manye Tarquinius priscus

other mo thinges worthy of great prayse, so that the Citie of Rome had no cause to repent the gouernaunce of a foreyne Rewler born of lowe degree, but rather to ioye and be glad of his estate. Also T. Seruius verro, M. Perpenna & many others had theyr originall and beginning of poore men, who afterwardes becam Rulers of ỹ whole Empyre: were not they then worthye to bee called noble men, & for theyr worthines mete to enioye estimacio aboue others? The same God which set theim vp in dignitie for theyr vertues, hath pulled downe, and confounded others for theyr vyce. These and suche other haue worthelye ryseu to honour, and in consideracion that they cam therunto by honest meanes, are lykewyse worthy to enioye the fruetes of theyr dygnitie,

T. Seruius verro

and to be called nobles or gentlemen. But this alloweth nothyng the new sorte of menne whith are run oute of theyr order, and from the sonnes of handycraft mē haue obteigned the name of gentlemē, the degree of Esquiers, & title of knightes, nothing differing from the estimacio of right gētrie. These men ought to be called worshypful vnworthye, for that they haue crept into ꝑ degree of worship wout worthines, neyther brought thereunto by valiencye ne vertue. Theyr fathers wer contēted to be called goodmē, John or Thomas & now they at euery assise are clepid worshipful Esquiers, hauig in thē a litle dongh̄il forecaste to get lades, nether by their lerninge nor worthines atchiued, but purchasid by certeyn darke augmētacio ꝓfac tis, by meues wherof they be cal

gentilmen, but they be abusiuely so
called by reason their actes neue
made them noble, neyther can they
claime nobilitie of their parentes.
These men haue not been kept in
the ordre of the aunciente citie of
Asty before rehearsed, for such did
inhabite the low place of the citie
by reason they were moste base of
condicion: but here contrary wyse
they be placed emong the best and
chefest of gentry, neyther for any
vertues whereof they haue small
porcio, nor for their valiēcy where-
in they be innocent of any slaugh-
ter committed vpon their enemies
in the warres, and well maye a
buse take them for gentilmen, but
yet the olde clouted nature of Ru-
stik and Feronde their predeces-
sours wyll alwayes sticke styll in
their stomackes, vtteryng dayly
the figure of their originall and
first

Of Ferōd and Rustique rede Horace Decam

first beginning. Therefore I doe
exclude and banishe all suche oute
of thys boke, of whom it doth not
treate, but maketh mencion bee-
cause they haue wrongfully intru-
ded into Gentry, and thruste them
selues therin: as Baiard the carte
Jade might leape into the stable
of Bucephalus and thrust hys hed
into the māger with that worthy
courser. The particuler names of
whom if I shoulde goe aboute to
reherce, it woulde requier longe
labour, and bryng no frute to the
Readers thereof. And well it is
knowen that such intruders, such
vnworthy worshipfull men, haue
chefely florished since the puttyng
down of Abais, which time is owt
of my remembraunce: and so it follo-
weth that they be not verye auncie-
ente nor to be compared with the
house of Borouchy. And although

Rede Bo-
cacius De
camcron
of ỳ house
of borochy

they shadow themselues with the name of Gentrye, yet coppered chaynes gilded are no pure gold, no moze are such intruders wozthy to be estemed Gētlemē: foz cōmyng to the touche stone they will perfectly appere of what cazrupte metal they be grounded. These be the righte bystartes, and not thoke whyche clyme to honour by wozthynes.

Howe Gentlemen may profit in bearing offices in a Commune wealth.

WOwe to declare the offyces of Gentlemenne, and to what purpose they ought to bee ozdeyned as profytable mennе, ye a headmenne in a commune

cõmune wealth, wherin is first to be vnderstande that a Gentlemã shoulde alwaies be armed w̃ fortitude or strength of the mynde, called otherwise Magnanimitie, and to take his professiõ to be this A defender of right, a soldier of iustice, bearyng wyth hym a shylde to put away wrõges, not only shewed to hymself, but forasmuch as in hym lyeth to defende the ryght of others: wherupon the armes of Gentlemen were first wroughte in shyldes, signifying defence, not defence of wrõg, but of right and iust cauſes. And herein is to be noted that as iustice is the head of al other vertues, so ought a Gentleman to be chefe of other men, as one which is ordeyned to defende iustice, euensomuche as in tymes passed no man was suffered to be a knyghte of the Roades, but

such one as was descended of the lyne of Gentlemen, wherby it appereth that no men were thought so mete to defend the righte, that is to saye the faythe of Chryst, as Gentlemen were: and so to haue theyr offices agreable with theyr profession, it is mete that all gentlemē be called to suche Rowme and office as maye be profytable to the commune wealth. And for because that equitye and iustyce do strengthen euery estate of mē, and causeth them to florysche in a cōmune wealth, it is therefore a verye meete office for a Gentlemanne to be called to the mynystracion of the lawes, and so accordinge to hys knowledge therin too proceade in the degrees of the same, by the whyche he may becomme a defender of Justyce. And very neadeful it is for such

one

one to haue in hym the strengthe of Wynde which Tulli calleth virtus pugnans pro equitate, A vertue whiche fyghteth in the defence of ryghte. This is one of the.iii. cardinall vertues, called Fortitudo, asmuch too say, strengthe of thee mind called also nobleſſe, whiche ought at all tymes to bee founde in noble menne, and suche as descende of noble bloude: for wythout fortitude no manne canne be so worthye to haue mynistracion in the lawes (or any other vocacion) as he whyche is armed therwyth. Suche one beynge a lawyer, oughte neyther to prefer the ryche menne hys cause, nor to be afrayde to defende the iust cause of a poore manne: for if hee doe, hee is neyther iuste in hys Office because hee fauoureth one manne aboue an other, neyther

hathe

hathe he in hym this vertue called Fortitude. But in fauoring ỹ rich, he doth erre from iustice, and in omitting to helpe the pooze man, he sheweth himself fearful to pre-fer the ryght. Therfoze to men of lawe and others that beare of-fyce in the commune welthe, these two lessons are rehersed by Tulli taken (as he saieth) oute of Plato. Omnino qui Reipuplice preesse uturi sũt duo platonis precepta teneant, vnũ ut vtilitatẽ Civium sic tueantur ut quic-quid agant ad eam referant, obliti com modorum suorum: alterum ut totum corpus Reipublice sic curent, ne dum partem aliquam tueantur, reliquas de-serant. That is to say: Those men which haue to doo in offices of ỹ commune welthe, oughte alwaies to keepe two lessons of Plato: One is ỹ they tender so ernestly ỹ profyte of ỹ communaltie or citi-

zens

zens ỹ al thinges which they do, be to ỹ profit of ỹ multitude, forgetting vtterly their owne gaines & commoditie. The other precept is ỹ they cõserue & kepe together all ỹ whole body of ỹ comune welth, not maintening sum part therof & to suffer the reste to fall to decaye: By this second precepte we maye lerne ỹ no patrialitie ought to bee vsed. Ther is also an other notable sayinge taken oute of Plato which is this, non nobis solum nati sumus, ortusque nostri partem patria vindicat, partẽ amici. That is to say, we be not borne and brought into this worlde to oure selues or for oure owne sakes, but also for others, as sum ordeyned to doo good to theyr countrye, other sum to helpe theyr frendes, kindesfolks or otherwise: Thus ought al gẽtle

men

mẽ to remember ꝙ to profit others it is almuche their vocacio as to profit thẽselues. It is farre from the institucion of a gentilman to thinke hymselfe borne to idlenes, to fede ꝙ belly, & cloth the backe, to haukyng, huntyng, & receyuing of rentes: for all men so liuing obserue nothing ꝙ preceptes of Plato beforerehearsed. Such oughte rather to be studyouse in ꝙ lawes, which are ꝙ mentenaunce and vpholding of euery cõmen wealth, & although they practise not ꝙ law so called, yet oughte they to haue knowledge therin for ꝙ better furtherãce of their neighboures iust causes, to geue vnto thẽ good counsell frely, to make an ende of debates & strifes, to agre parties betwene whom there is mater of cõtẽcio vndetermined. So shal such gentlemẽ be profitable to others

well

wel deseruers of ỳ cõmune welth, and worthy to possesse such lãdes and inheritaunce as god hath pre pared for the to ỳ maintenance of their lyues in their estates, not de nying but gentlemen inheritours may do good diuers wayes wout knoledge in ỳ lawes, though nei ther so wel, nor worthy of so high cõmendaciõ. As for other gentle men which haue skyll in ỳ lawes to whom fortune hath not gran ted large meanes to lyue other wyse then by the fruicte of theyr learning, al such may resonablye take monye for their counsel, tra uaile, and paines, hauing alwais respect to the sayinge of Plato, ỳ is Homines hominis causa esse genera tos, eche man was born & brought into this world for an other mãs sake, as one mã to help an other. Thys teacheth men of lawe so to take

take, as in takyng they may also geue vnto hym of whō they take: whiche thyng vnreasonable takers doe not perfourme, respectyng littel to profit those men of whom they take: neyther doe those kepe this rule whithe prolonge mens causes vsing procrastinacion, (ꝑ is to saye) putting of mens causes from day to day, or those whyche wyll promes a man to ende hys matter to morrow, and .vii. daies after it shalbe to beginne. Such thinges perteine rather to iniury thē to Gentry. It becōmeth thē a Gentleman called to ꝑ ministracion of the lawe, to vse suche equite that in any wyse he doe not delay the causes of hys clyentes longer then by very necessytie he shal be compelled so to do. For surely ꝑ and suche lyke are kyndes of iniuryes wearyng the cloke of well

meaning

meaning.

How a Gentleman may muche profite his Cuntrie in being a soldier or Captaine in the warres.

TO be a perfect soldier or Captaine in the warres or to haue knowledge in the feates of armes, it is so honourable in a gẽtleman that there can be nothyng moze prayse woꝛthy, nether is there any thig which hath reised nobilitie tohigher honour thẽ valiency in armes hath done. Suche one ought to be much esteemed, and foꝛ hys seruice well rewarded: foꝛ that a soldier with perill of hys lyfe, losse of hys goodes, departeth from his quiet house, hys wife and dere childꝛen, going foꝛth against his enmies to fyghte

fyght for the defence of his coun-
try: and commyng to the warres
in chaunge of warme lodging, he
taketh his rest vnder a cold tent,
(yea sumtime he lyeth vppon thee
bare earthe) for wante of accusto-
med dyet at home, he is constrai-
ned to take euel seasoned meate,
molded breade, vnholsom drinke,
and sumtime he hath no sustenãce
at all: but where he hopeth to find
victelles, he findeth nothinge but
a spoyled countrye, scarse grasse
vpon the ground: when he reso-
teth to the riuer as there to drink,
for want of wyne, he fyndeth such
repair therunto that eyther he cã
not conuenientlye come thereat, or
els bi multitude of horses, cariage
of bagage, municion or suche lyke
thynges, the water is so troubled
that neyther it can releue mã nor
beaste. And two myserable thyn-
ges

ges do alwaies haũt the warres, that is to say pouerty and hũgre. This profession of a souldyour is nothing inferioure or lesse then anye other vocation, whereunto a gentleman may be called to serue his commune wealth: for vnto the art or knowledge of warres, Valerius Max. geueth this high praise In sinu & tutela militaris disciplinę tenacissimum vinculum serenus tranquillusque beatę pacis status acquiescit That is to saye: the pleasant and quiet state of blessed peace dooth reste in the bosome and custodie of knowledge in the warres, like as a moste sure bonde and preseruacio to the same. Serche we the auncient hystoryes of Grecians, Romans, and others, then shall we fynde of what estymacion good Soldiers haue bene, and to what hyghe fame experte Capitaines

haue ryſen as wel to theyr owne
prope glorye, and profit to theyr
countrye: and contrarywiſe we
ſhal fynde that couetouſnes hathe
brought vnto menne of war both
ſhame death & dishonoure. So I
doo gather that in a man of war
theſe two pryncypall poyntes are
chiefly to bee embraced, that is to
ſay liberalitie, and faythfulnes in
worde: thone to ſhew forth thonor
of hys gentry, the other to kepe
promyſes made. For as lybera-
lytye geueth gyftes wythin a
mannes power, and thereby ſhe-
weth that in a Gentleman there
is no corruption of churliſhe ſto-
macke or nigards hart: So doth
faythfulneſſe and ſure kepynge
of promyſe, ſhewe a manne to be
vpryghte and iuſte in hys dedes.
Fyrſt to make mencion of libera-
lytye in menne of warre. It is

Lyberalitie & faithfulnes in worde are two chiefeſt poyntes in a Soldier.

wrytten

wrytten that the Romans in token of loue whiche they bare towardes kynge Massinissa, sente vnto hym a swerde wrought hiltes and Scabard of gold, A Chariote of Juery, a crowne of gold, a robe of purple, after the maner whiche the Emperours of Rome dyd weare in those dayes, a horse for the warres rychlye appoynted, and a harnesse for hys owne parsone. Of further and greater lyberalitie Fabius Maximus and Q. Cõsidius do beare iust recorde, yea ỹ whole consent of ỹ Romain Empier hath shewed vnto vs exãples wherin we mai deserne the right shape of liberalitie, whẽ as they winnig by strẽgth of armes ỹ cũtrie of Asia, most plentifull and greatest part of al ỹ whol world, did frely geue thesame cũtry vnto king Attalus in rewardes, as he

Appianus de bello libico.

Valerius Max. li. viii.

therin to inhabite and becum poſ-
ſeſſer therof, ſaying theſe wordes:
„ In hauing greate dominions, it
„ bryngeth enuye, but in geuing ſo
„ great giftes it winneth honor and
renoume. In like maner. Q. Fla-
minius at ſuche tyme as he had ouer-
cũ philip kyng of Macedon (to
the feareful ſighte wherof ỹ cheſt
of all Grece did repaire) this Fla-
minius cauſed ſilence to bee made,
and with ſounde of the Trumpet
commaunded theſe wordes to be
publiſhed and declared. The Se-
nate of Rome with ỹ people ther-
of, and. Flaminius Emperoure,
doth freely geue agayne and re-
ſtore to libertie all ſuche Cities of
Grece as were apperteyning to
Philip kyng of Macedon: which
proclamacõ heard by ỹ priſoners
and Captiues, they beyng aſtoni-
ed therat partly by reaſon of the

Q. Flamin.

wonderfull

wonderfull liberalitie not loked for, and partely through sodayne ioye, thought with thẽselues that they had not heard the woordes which in dede they dyd heare, and so therupon newe proclamacyon made, the Cities wer restored and the prisoners made free. Also Hieron kyng of the people called Siracusani, vnderstãding that on a certeyne tyme the Romans receiued a greate ouerthrowe at a place called Lacus Thrasimenus, and wer there sore discomfyted and wounded, he sent to the Citie of Rome in relieke thereof, thre hundreth thousand buschels of wheate, two hundreth thousande of buschels of Barley, and two hundreth fortye pounde waight of golde. These & many moe laudable exaumples of liberalitie were left vnto Gentlemen by auncyente men of warre,

Hierõ king

and here rehearsed to thentente that although we be not able to doe lyke deedes as touching their valewe or greatnesse, yet oughte euerye Gentlemanne at the least to applye hymselfe to drawe so nere the exaumple of them, as his power and habilitie wyll serue hym therunto.

Feythfull keping of promes.

Nowe touchyng the seconde & prynceypall poynte in a Gentleman a soldier or man of warre, it is promes kepyng, as to bee Mayster to hys wooorde: wherein firste he ought to consider what he promiseth, for easy it is to promes, but it is oftymes hard and difficil to perfourme. Thys promys kepyng is called Fundamentū insticiæ, the rote and grounde of righteousnes, called otherwyse Fides, & thus Tully defyneth it: Fides est dictorum cōuentorumque constancia

fancia, et veritas quia fiat quod dictum est sic appellata. That is to say: Fayth is the surenes and trueth in performaunce of sayinges and doynges, & so called Fides of thys woorde Fio, beecause eche thyng oughte to be perfourmed whiche is promised by woordes. Hereupon are grounded these woordes of assurance. Bi the faithe of a Gentleman:: whiche fayth in euery Gentleman oughte to be the sure performaunce of that whiche he promiseth. Of promes keppyng there is written a notable example of on Regulus a Romã soldier who beeing taken prisoner in the warres betwene the Romans and the Carthagiens, was sente from Carthage to Rome vpõ hys promis and faith, wyth this condiciõ, ỹ if he could perswade the Senatours of Rome to sẽd home

Offic. 1. Regulus.

again their prisoners in exchãge, that then this Regulus to be made free and to pay no ransum, but otherwyse to returne agayne to Carthage prysoner as he was before. Hereupon Regulus wente to Rome, and whẽ he came there emong the Senatours, he desired them that they should not in anye wise relese any prisoners to make him free, for that he was an olde man, weake, and not of any long lyfe. The Senatoures hereupon accepted his request, and so Regulus returned backe agayn to Carthage, where as he was by the Carthagians most cruelly punyshed with dyuers kindes of tormentes. They cut of the lidde of hys eies to thintent he myght not slepe, but be annoyed wᵗʰ continual waking: & after that thei put him into a barrel ordeid in this wise:

on the out side of the Barrel were dryuen greate yron nailes so that the pikes of thē ran into the hollownes of the vessell, then closed was the Barrelle & caried vp to the top of a high hyll, and let roll down to ỹ valley, tearing in this wise the flesh and sinous from the boones of that body wherin dwelt a harte example of faythefulnes. Thus dyed Regulus a martyr of Constancy and faythful keper of his promys, leauing behinde him vnto all gentlemen a worthy memoryal of the same. And as Regulas obserued his promis in matters of war, so ought also euery honest promis to bee kept in matters of peace, whiche is the frende to all commune welthes. And although there doo belonge manye moo thinges to the good direction of a Gentlemans lyfe, then ey-

ther are in this boke declared, or my knowlege able to set forth: yet is there nothyng more commendable nor soner purchasseth loue towardes gentlemē, thē doth ẏ sure and kaythful keping of honest promises. These two notable ornamētes in a gentlemā, liberalitie & kaythfulnes in word, are ofttimes destroyed through couetousnes, a vice which holly corruptethẏ mā in whō it taketh place. In prose wher of it cōmeth to purpose to rehearse these fewe examples. There was a certayn Roman called Septimileus, a familier & great cōpanio with one Caius Gracchus, whose death this Semtimileus dyd conspyre, and in very dede cut of the head of hys frende Gracchus, and caryed it vpō hys weapon throughe the citie, because one Opimius a Consull for doyng of that wicked dede, did

Septimileus.

pronys

promys hym beefore in rewarde the wayght of Gratchus head in gold. Some wryters doe affyrme that Septimileus poured molten leade into the holow parte of Gracchus head, to the intẽt it should be more waightie, and so thereby to gayne a greater ſũme of golde. Lykewiſe Ptolompye kyng of Cipres after ſuche tyme as he had gathered together a greate numbre of riches and treaſures, not wel gottẽ, (for whiche he fearing to make a dere accoumpt, to ỹ pe-tyll of hys lyfe) he cauſed all thys golde and ſiluer ſo gotten to bee put into certayne chippes hymſelf ſayling therwith into the ſea, and ordeyned that holes ſhoulde be made in the bottoms of the ſayde veſſels wherin he had ſtowed him ſelfe and the mony: whiche when it was ſo done, by thaboundance of water whiche entred therin, the chippes

Ptolomy kyng.

shippes sonck, and so he drowned hymselfe, the treasure, and the shippes, to thintent hys enemyes myght not enioye the lucre of his riches. This man had not gotten riches, but riches had gotté him, bycause they had hym in their power, and he no power of the riches. These two exãples shoulde seme to suffice, because we vnderstande therby how Septimileus kylled hys frende Gracchus, and howe kynge Ptolome drowned hymselfe. Yet to declare howe couetoulnes hath been punished in men of warre by the commaundemente and prouision of noble princes dispising the same, I wyll rehearse two other examples, wher of the one is thys. There was sũtyme a Roman called Manius whiche caused the warres betwene the Romans, & Mithri-

Manius.

dates

dates kynge of Bithinia, Cappadocia and other countries. Manius through his vnsaciable couetousnes was muche hated and abhorred of hys own soldiers, euē so muche as they tooke hym in a watche, and set hym vpon an Asse backe hys fete bounde vnder the bely of the Asse, and so he was caryed emong hys enemyes to a citie called Pergamus with sound of Trumpet before hym, the Trūpetter saying these wordes: Beholde here haue I brought Manius. And whē the kyng Mithridates had seen hym, knowing him to be the couetous Romā, he commaunded that a quantitie of gold should be molten & poured down boyling hot into the throte of Manius, dispising by thys order of punishment, the vnsaciable couetousnes whiche was in hym, and

other

other of the Romans. This was done accordig to ỳ cõmaundemẽt of ỳ king, & so died Manius choked with the thinge wherunto he hadde alwayes greatest appetite, and within the gullet of his throte receiued the iust rewarde of hys couetouse hart. It chaũced also emong the Romans that after the death of Cõmodus, there reigned in the Empier a graue and a wise father called Pertinax, who bi his good pollicy ruled thiges in quyet ordre, to ỳ great profyt & increase of the cõmon welth. Which thinges the garison Soldiers of the citie could not long suffer, but killed this good Emperour, and by their owne power and strengthe they proclaimed in the cytie that the Roman Empire was to bee solde to anye man whiche would geue money for thesame, and bye it at

Herodianus. li. iii.

ſtat their handes. At which time there was dwellynge in Rome a verye ryche manne in money called Julianus: who beynge deſyrous of ſo greate honour, bought the layde Empire at the handes of the ſoldiers, and gaue them therfore great ſummes of money. Thus Julianus obteined ẏ Empire, and the Soldiers hadde hys money, whiche thynge they chiefelye deſyred. But beholde the ende bothe of the Soldiers and their Emperoure. Julianus promyſig more money vnto the Soldiers then in dede he woulde performe, he purchaſed therwyth the cauſe of hys deathe, and was ſoone after ſlaine by one of the Tribunes. The Soldiers alſo were thus punyſched: After the deathe of Julianus, ther reigned one called

Julianus Emperour

Milites vrbani.

Seuerus

Seuerus Emperour of the Romãs who bearing in his remembrãce how foule a ſlaughter the Soldiers had committed in Partinax, and ſolde the Empire vnto Julianus (as ye haue heard) he cauſed proclamacion to be made that all the garyſon ſoldiers of the Cytie ſhould aſſemble together without the walles of Rome, & ſo to come forthe in peaceable wyſe as they had wonte to doo in tryumphes, and that they ſhould at that tyme be ſworne to their preſent Emperour Seuerus. Theſe thinges the Soldiers beleued, thinckynge no further matter to lurke therein, but reioyſinge leafte theyr weapons and harnes behinde them, and iſſued out of the cytie in maner of tryumphe, with garlondes vpon theyr heddes, which when they

thei wer altogether, & men vnarmed, by the former appoyntmente of Seuerus they were all inclosed (as in a circle) by other his soldiers which were wel armed and of greater nombre, called Ilerici Milites, who tooke from them certayn costly daggers wrought curiously with syluer and golde which they vsed to weare in Triumphes, they toke also from the theyr gyrdles, theyr garmentes, & so tourned theym forthe of theyr clothes al naked, not kyllyng one man of them: but Seuerus in an oration which he made vnto them declared that the punishmēt was nothing lyke so great as theyr offence, referryng the preseruation of theyr lyues to hys mercye, vnder whose handes they wer al redy for to die. Thus the oratiō being endyd Senerus banyshed the

all vpon peyne of their lyues ne-
uer after to come nere the cytye
of Rome by a hūdzed Myles. By
these examples we are taught to
knowe howe couetousnesse hathe
ben punyshed, as a iust scourge to
those in whom it hath takē domi-
nacion, and is a thynge moste cō-
trarye to thonoz of a Soldier, let-
tyng passe to reherse howe manye
menne haue forsaken their owne
cuntry, in hope to obteigne greater
lyuynges in other forein nations.
Nether nedeth it to make mention
of Cyties and townes geuen vp
by menne for money into the han-
des of strange Pzynces. But to
ende this matter and somwhat to
speake of valiencye, Manye Sol-
diers do pzoue hardy men which
be nothing valient at all, for right
valiency is to be wyse hardy: then
are those nothinge valient whiche

Valiency.

fyght

fyght for euerye tryfelynge cause. He that wyl haue prayse of his so-gery may not vse to make conuo-cations of bucklers after the maner of Fletestrete, smythfield, or cha-ring crosse: For oftentymes we see that he whiche is moste hastye to drawe his swerd in the stretes, is ryght ealye to bee intreted in the fielde. This oughte no gentleman to doo, for nether hardynesse nor halyencye can be shewed in suche sort: Nether is it any parte of de-fese to his cuntry, nor thinge that perteyneth to thoffice of a soldier. But he which in time of nede she-with himself bolde and vseth also wysedome wyth hys boldenesse, may iustly be called a right hardy man. Tully wryteth that there be two kyndes of fightyng, the one is by pollycye and deuyse, as no o-ther creature can doo but man, in

whom wiſdom only doeth ſhewe his force: the other is by ſtrength of body, as lyons, bulles and all other kynde of brute beaſtes can doe. Which two kyndes of fighting are both within the power of man, yet the ſecond maner of fighting is not to be vſed emong men but when nede enforceth them to the ſame, and ſo it is allowable by Tully his wordes, and no otherwiſe: for he writeth. Cōfugiendum eſt ad poſterius ſi vt non licet ſuperiore. That is to ſay in effect we are licenced to fight lyke beaſtes when as we cannot rule oure matters by reaſon lyke men. Thus we ſe fighting is not allowable but in forcible caſes, as rather to fyght then to take ſhame or to ſuffer wrong: and by this meanes fighting in the warres for the defence of righte is a thyng whiche pertayneth

Cicero. of offic. i.

teineth to a Gentleman as ſoldier of iuſtice in that behalfe. Finally although to doe valientlye in the warres it deſerueth greate prayſe and recompence, yet to miniſter iuſtice in the ſtate of peace it is an office worthy of higher commendacion: the reaſon is, warres are nothyng neceſſary, but of neceſſitie muſte bee defended when they fall. And contrarywyſe peace is a thyng not onely moſte neceſſary, but it is alſo called the beſt thyng whiche euer nature hath geuen vnto men. And ſumwhat toe depreſſe ỹ glozi of Soldiers Saluſt wziteth theſe wozdes. nolite exiſtimare maiores noſtros armis Rempub ex perua magnam feciſce. Thynke not ſayeth he that our fozefathers haue made a ſmal cõmuno wealth to flozyche and becum greate by meanes of warres. Alſo Tullye

Sal de cũ tura. Cate lina.

Offic. i.

sayth, Pacē iniquam iustissimis bellis antefero, I allowe (sayeth he) an vniuste peace to bee better than a moste righteful warre. Yet whē warres doe fall betwene kynges and Rulers of thys earth, that Gentlemanne whyche sheweth hymselfe hardye, wyse, and forwardes therein, dooeth ryghte well deserue fame of menne, and rewarde of hys countrey: and for his parson he is comparable to hym whyche furthereth iustice, and beareth the name of a ciuil office. For where the one sitteth at home and ministreth iustice, the other defendeth iustice, resysteth and putteth backe those whiche woulde dooe wronge to others: as doe al those which with losse of theyr bludde dooe fight for their countreye, and geue resulce to others, whiche offer in-

iur

tutie to the same. It appeareth thē to euerye manne of ryghte vnderstandyng, that thys vocacyon of a soldyer is very mete for a gentleman. And therfore it is necessary that Gentlemen be studyous and diligente to knowe the feates of armes, that they thereby maye bee experte menne to defende their countreye, whensoeuer occasyon of warres shall requyre theyr helpe. And furthermore notto stād ignorannte in the knoweledge of other worldlye thynges meete for the vse of menne to the conseruacion of a commune wealth: so that therby they shall deserue both the name of good soldyers, and quiete gentlemen. Unto gentlemē as honor of their weldoing and perpetuall remembraunce of their valiency, certeyn signes and tokens were geuē, bearig witnes of theyr hardines & victories in

Armes geuen in warres.

their warres. These tokens eche wel deseruer bare in his shield accozding to his wozthines sum ge-uinge one deuice, other sum another, which were afterwardes, & now are called Armes. These Armes are also bozne by theyz chyldzen and posteritie, in signifycacion that of so wozthy fathers they were descēded: wherby they haue befoze their eies a dayly memozy-all whiche ought to styzre vp and incozage them to do the like noble dedes that their ancytours befoze them haue doone, Auncient histo-ries doo make mencion of sondzy armes geuen to sondzye valyente men, as to the Romās, The Gre-ciens befoze them, the Pretians befoze thē: and moze aūcyent Si-culus in his antiquities maketh mention of Anubis, and Macedō sōnes to kyng Osiris (which with

an

an hoste of men dyd trauell about al the woꝛld, & taught ỹ neceſſary vſe of many thinges whiche were to mẽ in thoſe daies vnknowen.) Theſe two noble mẽ bare in their armes two beaſtes, thone gaue a greyhoũd, thother a wouf. Theſe mẽ were long time beſoꝛe ỹ Alexander the great bare any name in this woꝛlde, yet reigned he beſoꝛe the Romans who alſo were valient people & flouriſhed thꝛough out al the woꝛlde beringe ỹ names of Romãs .ii. M. CC. lxxxiii. yeres paſſed ſo ỹ it appereth armes haue been dewe vnto valient men of no ſmal cõtinuaũce. Then after thoſe daies aũcient Empiers and kingdoms did beare armes, as appꝛopꝛiate vnto theyꝛ dominiõs. The Romans gaue an Egle, which enſigne was in great hazzards to be loſt here in Englãd, called thẽ Bꝛitaine

Commẽtaria celaris

taine, at such time as Julius Cesar arriuedde amonge the Brytaines. The Realme of England beareth three Lyons of golde in a field of gules. Fraunce beareth three flower delys golde vpon a feilde asure, Scotlande a Lyon rampante guels, and so forth of other Realmes. And euery Gētlemanne particulerlye hath his proper armes, as heraulides skill full therein canne better blase: to whō I referre that. For by occasyon of armes I am rather moued to reherce sum whyche are commonlye knowen, then ye I meane to enter into any great discourse of blason.

How ambaſſages be moſt mete for Gentlemen.

VNto a Gẽtlemã alſo apperteineth moze fytly then to any other ſozt of mẽ ambaſſage oz meſſage to be doone betwene kiges & pzices of this earth moze fitly I ſay becauſe gẽtlemẽ doe know how to beare counenaũce & cõly geſture befoze ỹ Ma geſtye of a king better then other ſoztes of mẽ: alſo they know how to receiue and interteigne others, and how they themſelues oughte to be interteined. Which thynges are much noted in an Ambaſſadour cõmig out of a foze Realme, & in no place ſo wel to be learned as in ỹ courtes of pzices. To ſuch a gẽtlemã doe belõg. v. thinges, lerning, knowledge in lãgages, ſobzíetie of perſõ, coztely, & liberalitie. Wherof two, ỹ is to ſay learnig & ſobziety

sobryetie are most requisite: the o-
ther three also are so necessary,
that they cannot wel be wanting
in an Ambassadoure. Some per-
chaunce will saye that parsonage
or comlines of body is also requi-
site, which thyng in a man shew-
eth foorth the conning hādy work
of god, yet is it nothyng so nede-
ful as the others be: for it suffiseth
that he bee sobre & lerned hauing
therewith the giftes beefore re-
hearsed. For if an ambassadour be
lerned, he shalbe able to discource
with learned men in any affaries
touchyng hys message, or other
thinges perteining to the wealth
of hys countrey: if he haue know-
ledge in langages, then shall he be
able to talke with sundry naci-
ons, and therein a man meete to
serue hys country in sundry wise:
if he be sobre, he is therby more ac-

ceptable

ceptably receyued into ỹ company of graue men, to whose wisdomes the waighty matters of euery cō men wealth of necessitie are committed, by thē disposed & determined those are ỹ necessary seruaūtes & ministres to kynges, wout whō the sure establischemēt of Realmes cannot well be grounded. Courtesy in lyke maner hath hys vertue, it winneth the good reporte of straungers, it purchasith loue of those whiche neuer saw the mā in whom it worketh the fruites of Gentlenes, liberalitie is also a thyng whiche sheweth forth thonour of a Gentle heart, this is also much commendable in an Ambassadoure. The contrarye vnto liberalitie is prodigalitie: & thus they differ, liberalitie is to helpe and succour with worldli goodes the mā whiche is poore & standeth

nedefull

nedeful therof, or to geue mony to the mariage of pooze maidēs, or to geue a thing where it may be well bestowed. Prodigalitie is to bestow money or goodes in such sort as it is spent ether in banketing, festing, rewardes to plears of interludes, rewards to Ma. of defence, in hauking, hūting or any other lyke thing of which there can remaine no great fame or memory to the spēder therof. This vice of prodigalitie reigneth chiefly in yōg mē, who know not the right vse of money or valew of a peny. Therfore I make mention thereof to yonge gentlemen, to thintent they may auoide to fal therin. Yet this fault is curable in any gētleman, & so muche ỹ lesse because in continuāce of time with great expēces and sheding of money, moste men at ỹ lēgth are brought to know ỹ

ryght

ryght valewe of thynges, and to
eſteme money as money, and not
as chippes or duſt flyinge in the
ayre. In this vice of prodigaly-
tie olde men doo ſeldome offende.
Lykewyſe the ryght vſe of lybe-
ralytye is ſeldome found in them,
by reaſon ỹ couetouſnes is impe-
diment to theſame, to which dyce
feble age is ſore inclynedde, and
more doo menne fynde themſel-
ues annoied therwith at.lx. yeres
then at the age of. xxtiii. For the
neerer a manne draweth to hys
end, the more deſyrous and gredy
he is to haue, and become ryche: &
no man is ſo olde (ſaythe Tully,) Cicero de
but he thynketh hymſelfe able to ſenectute
liue one yere longer, ſo that ſo lõg
as life remayneth in age, ſo longe
growethin hi a deſyre for to haue.
Thus as couetouſneſſe is in all
men diſpreyſeable, ſo in an ambaſ-
ſadour

ſadour it cannot be hyddē, for his
houſekepyng and his receyuing of
ſtrāgers at ſūdri times wil bewrey
it if any ſuch vyce be in him. Wil-
dō therfor willeth al mē to auoide
eche ſuperfluitie, as nether to be to
much a nigarde whiche commeth
of couetouſnes, neyther to greate
a ſpender which commeth of folly,
where meaſure is obſerued there
is plēteous houſe keping, without
waſte, which euery Ambaſſadour
ought for to do, becauſe good houſe
keping is a thinge in all Gentle-
men required, and alſo it augmē-
teth the honour of the pryncē from
whome ſuche a meſſaiger is ſente.
A gentleman ſent of Ambaſſage
vnto a pryncē ought to thincke a
king to be but a man, and in reue-
rence and humilitie boldely to ſay
hys meſſage vnto him, nether an-
noyinge the pryncē with manye
wordes

wordes, nor to speake any thyng whiche agreeth not with reason. These thinges obserued, he shall shewe himselfe able to vse such an office, and deserue iustely reward at the handes of ỹ prince his liege Lorde and maister, In whose affayres he is sente into any foreyn Realme.

How a gentleman dwelling in the cuntrie, may profit others bi his office or otherwise.

TO bee a iustice of peace in the cuntrye, as a stay for symplemen, & helper of theyr causes by way of arbitremẽt, or otherwise to end their contentions, and stynt theyr strifes, It is also a goodly ministracion and office for a gentlemã: wherin a man may doo much be-

nefite to ỳ cõmõ welth, & purches great loue emõg his neighbors: & though such one be not fully well lerned in ỳ lawes, yet it behoueth hi to haue som knowledge therin, & chiefly in thiges belõging to his office. For ignorauce dwellig in a gẽtlemã blemisheth his worshyp, & defaceth his parsõ in many pointes. Ignorauce quickly beleueth, ignorauce is easly deceiued, yea in most manifest matters. Therfore it behoueth a gẽtlemã so to apply hiself, ỳ he be not foũd fully ignorauũt: for knowledge in any honest thing is cõmẽdable. It soũdeth euil when ỳ countrymã shal resort vnto a gentlemã for coũsel in matters of cõtrauercy, or to be instructed at ỳ gentlemans hãdes, whose head is voyde both of law & reasõ, & then such a gentlemã willeth his neighbour to resort vnto the next iustice. This manne can litle skyl

howe

howe to profyt his country or to
saue himself harmlesse frō the pe-
rilous accidētes of this world, ke-
ping ỹ wulf frō the dooze (as they
cal it) though in dede he know ther
be a shepe within, who standeth in
great dāger if ỹ wulf should enter
ỹ house. Of ignorāce there is ry-
sen a prouerbe in our tonge much
so the reproche of gentlemen, as
thus. He shooteth like a gētlemā faire
& fur of. This prouerbe dothe not
only mean shoting as wt bow and
arrowes, but it extēdeth further &
recheth to greter matters, al to ỹ
dispraise of ignorāt gētlemē. The
like saying is wel shot, as who say
neither wel spokē nor wel vnder-
stande: taking the metapher from
the shooting of gentlemē. I wold
therfore exhort al gentlemen so to
growe in knowledge ỹ this pro-
uerbe might loose his effecte, & no

more to be said, shot lyke a gẽtle-
man. Wyshyng rather it myght
take place in some other sortes of
menne, if in anye man it be plate
worthy. To gentlemen of the cũ-
try which haue landes or lyuinge
there to, it hathe been a greate
prayse in tymes past, and is truly
a thyng prayse worthy, to be good
housekepers, to relieue their neigh-
bours with meate and drynke, to
fede many and be themselues fed
of fewe, to seke London seldome,
and at theyr owne houses often to
be sought, to haue their smo[k]e
kytchens replenysshed wyth vy-
tayle, their stables wyth horses,
their Warderobes rather wyth
harnesse then sylke Garmentes,
their Haules with menne, their
chambres with plentye of fuell
and fewe perfumes. These thyn-
ges had wont and are styll prayse

worthy

worthy in gentlemē whiche dwel in the cuntry. In the aūcient time when curious building fed not the eyes of the way faring man, then might he be fed & haue good repast at a gentlemans place so called. Then stoode the buttery doze without a hatche, yemen had then no cause to curse small dyshes, Kladers Cookes had thē no wages foz their deuises, noz square Tables were not vsed. This varietie & change from the olde Englisch maner, hath smally enriched gentlemen, but muche it hath empouerished their names, not without iust punischment of their incōstancy in that behalfe. Ignoraūce was the cause which moued gentlemē first to accept straunge inuentiōs, & leue their own maners which wer approued & knowē to be good: foz being ignozant howe

vnlyt ỹ new wolde accoꝛde ẅ our Englisch natures, they were by ỹ ignoꝛaũce pꝛone & redy to foꝛsake ỹ old. Remẽbꝛe ỹ dꝛynk dꝛaweth ỹ flemig to your frẽdschip, goodhouse keping ỹ Englischmã, & coꝛrectiõ ỹ peple of Fraũce. If a mã therfoꝛe be ignoꝛaũt how to vse ech of these thꝛe in his kinde, he wanteth discreciõ to deserne their dispositiõs. Moꝛeouer ignoꝛaũce robbeth maisters of such duties as their seruãtes ought by obediẽce to owe vnto thẽ, & maketh a seruaunt to become checkmate ẅ hys maister: then saith such a seruant ỹ he hath the best yemõs maister in al Englande. I speake not this against seruãtes, noꝛ otherwise thẽ that I wold all gentlemẽ to be both curtise & liberal vnto thẽ, but it tẽdeth towards such maisters, as nether know ỹ right vse of woꝛschip noꝛ liberalitie: & so by meanes of ma-

kyng

binge those their egalles whyche ought to bee their inferiors, they loose such worshippe as vnto the name of gẽtry ought dewly to apperteine, as thinges alwayes appropriate to the same. Thus as ig norãce in a gẽtlemã is muche dispraisable, So to much cunning in hi is nothing praise worthy. That is when a gẽtlemã is cũning in an other mans occupacion, & ignorãt in his owne: as to know muche in husbãdry, Clothemaking, or marchãdise, & to be ignorantin knowledge of his own state & office of a gentlemã, whiche thinge cõmeth of ỹ deuil procured by auarice, according to the saying of Chaucer.

The Deuil made a riue for to preache
Or a Souter a Shipman or a Leche.

Thus he dyspraiseth those whiche leaue their owne vocacion, and searche to knowe the facultyes of other men. By these & suche

such like abuses, the name of gētri
is run into greate ignominy & dis-
daine, because it hath appeared of
late daies how cūning gentlemen
haue ben in other mens occupati-
ōs, & how sligtely thei haue regar-
ded the preseruation of their own
states: And well worthye are all
such to loose ỹ name of gētry, be-
cause like Stocks deuourers of
their owne kinde, in rūning out of
their professiō, they distroy thēsel-
ues: as bycōtinuaūce of bying & sel
lig they are not estemed as gētle-
mē but marchātes, ouerthrowing
in proces of time their worshipful
houses thēselues, & their posteritie
for euer. Take it nothere ỹ I mene
to inuey agaīst on sort of mē more
thē an other, for to such purpose I
bende not my intente: but as I
wolde wish no gētleman to decay
by mysusynge hys estate, euen so

the

the right way to preserue gentry standeth much in estimacion of thē selues: for no better is he then leawde whiche thynketh himselfe a leawde man: and no lesse is he then worshypful, whiche in al worshyp behaueth hymselfe and directeth hys life to do vertuous dedes It is an easy thyng to iudge how vnlyke that manne is to atteigne higher honor, when as he is not able to menteyne the presente estate wherunto he is called.

Wel are ꝑ marchaunt men of London acquainted with the infirmities of suche gentlemen, and better acquaintaunce daily groweth emong them, when as the politike deuices of the marchaunt iotneth with the simplicitie of the gētleman, & neuer leaueth acquayntaunce nor familiaritie wyth him vnto suche tyme as the marchaun

tes

tes money hath bought ỹ gentil-
mans land. Thē is ỹ marchaunte
lord of ỹ gentlemans house, & the
gentle mā no neerer of acquayn-
tance with ỹ marchaunt man thē
though he had neuer sene hym be-
fore. Take hede of thys gentlemē
vse your vocacīō in such sort as ye
may haue no more to do wt thole
kynd of mē, then for your mony to
haue their marchādes: it is a great
aduantage to haue a mā subiect to
mony. So lōg as ye haue mony ỹ
marchāt is your sernāte, but whē
he hath mony wherof ye stād nede
right well he knoweth that your
master lyeth in hys chest at home,
clad in a cote of lether or canuys,
able to rule hym whiche weareth
robes of silke. Thus to cōclude, of
the offices of gentlemen, it maye
be sayed that it falleth not for e-
uerye gentlemanne to be one of
these. iiii. beefore rehearsed: that

is

is to say a manne of law, a Captayne in the warres, an ambassadoure, or a Justice of peace in hys Coũtry. Trewe it is there are to feawe offices for so many men, and wel I doe affirme that there be many moe offices fit for gentlemen: yet because the good man of lawe is a keye of iustice, the valiente Captayne a shylde & defence for hys Coũtry, the wyse Ambassadour a necessarye forein eye of the communewealth, the iustice of peace a nedefull minister in the Coũtrey, I haue thoughte good therfore (as they be) so to cal them chef offices ouer others, and most necessarye for gentlemen to haue the ministracion of them beefore any other sortes of persons: not denying but that there be many moe offices and roumes fit for gentlemen, whiche here particularlye to reherce, it shoulde bee

super

superfluous. To be a Customer of
a Hauen towne, or a Bayly for
want of larger fortune, necessitie
hath rather enforsed Gentlemen
then theyr firste institucyon: but
that a gentleman be a Serchar
of sum port, or a Sergeante in a
Citie it is very vnmete for his in-
stitucion, because we ought to con
sider that a Gentleman shoulde
beare an office lyke himself, wher
in may be no apperaunce or likely
hode of dishonestie: but as he himself
shoulde be ciuill of person, euen so
oughte hys office and ministra-
cyon to be suche as in all bpright-
nes it maye bee ministred. Moze-
ouer eche gentleman ought to ac-
coumpt hymselfe a man ordeyned
to labor and trauayle in ryghte
causes, offices and ministracyons
a man ready to defende hys cun-
trey from Enemies, widowes for
wronges

wronges, orphanes from oppres-
syon, and eche other poore manne
in hys iust cause accordyng to the
power and habilitie whiche lyeth
in hym, and so to be a manne both
stoute and humble: as stoute in
defence of ryght, and lowly in his
conuersion towardes al men. This
man oughte alwayes to haue a
syme conscience, and so charely
to loke to the preseruacyon ther-
of, ỹ no worldly blastes of pride
or ambicion doe corrupt thesame,
so that he may be profitable vnto
others by the exaumples of
his wel doing: which thinges
by hym observed he maye
then be rightfully called
and worthely de-
serue ỹ name
of a Gen-
tleman.

(.*.)

Howe

Howe a Gentleman shoulde differ from other sortes of men.

IT nedeth not muche to vse long trety hereof, because the course of thys boke rũneth to no other ende in effecte, then to declare the difference betwene Gentlemenne and other sortes of mẽ: wherin we ought to consider that reuerence and honor is not at all tymes euel bestowed towardes men of noble houses, although their condicions in al pointes dooe not aunswere to their nobilitie. For it is to be cõsidered that the more reuerence is done towardes noble men, the more it geueth example of obediens towardes the Rulers and superiours of thys earth. And well we ought to beare greaterthinges at handes of noble men, when as they offende in suche sorte as hurteth

teth vs nothig at al. And though sumtyme noble men will forgeat themselues, yet oughte not others therefore forget to dooe their dutyes vnto them. Herodianus maketh mencyon of one Macrinus whiche wroughte the destruction of Bassianus Caracalla Emperours of Rome, & so became his successour in the Empire. Thys Macrinus (sayth he) beyng at Antiochia, wrote an Epistle to the Senatours of Rome, wherein emong other thynges (by occasyon that he had to speake of noble mē borne) he wrytte these wordes. Patrocinia nobilitas sepenumero in superbiam vertit, dispectis omnibus velut inferioribus. That is to saye: oftetymes nobilitie chaungeth into pryde, and dispiseth all other men as their inferiours. In thys point Gentrye dooeth not onely dyffer

from

from others, but it differeth from it selfe: for gentlenes and pryde are two cõtraryes. But touching the true difference, and as they oughte to differ: lyke as the rose in beauty passeth al other flowers and is an ornament and setting forth of the place wher it groweth and so by the excellencye that nature hath geuen, it leadeth a mãs eye soner to the aspecte and beholdyng of it then of other flowers, so ought a gentleman by hys condicions, qualities and good behauiour, to excell all other sortes of mẽ, and by ẏ his excellencye to set forth and adorne the whole company emong whom he shall happen for to be: and therby to leade the eye of mans affeccion to loue him before others for hys vertue sake. Ꝙ the gentlemen therefore oughte to take diligent hede, that

ſhondaunce of high ſtomacke doo not ouergrow the good diſpoſiciō of humilitie, lyke as in gardens wel ſytuate we ſee ofttimes fayre flowers put out of ſyght, by reaſō of nettles, humblockes, and other groſſe wedes which grow therin, and kepe from the good herbes both the beames of the ſunne and droppes of the rayne, for wante of whiche naturall heate and moyſtures, the ſwete flowers & good herbes by neceſſytye muſt nedes peryche. Yet can it not be ſaid but the molde of the garden wolde as well nouryſhe and bryng forthe ſwete flowers as vnſauerye wedes, ſo that the neclygence of the gardener is to bee blamed and no other thynge: Euen lyke maner when as in a Gentleman of goodly parſonage, more byce appeareth thē good condicions, iuſt-

lye is the negligence of ſuche one to be repꝛoued, and then I knowe not howe oꝛ wherein he differeth from an other common parſone, thynkynge it not euyll applyed to lyken ſuche one, as Salomon in his pꝛouerbes doth, when he ſpeaketh of a fayꝛe womanne whoſe beautye is greater then her wyſedome, ſayinge theſe wooꝛdes: Annulus aurius in naribus ſuis eſt mulier pulchra & fatua. A fayꝛe womanne beyng a Foole, is lyke vnto a Sowe whiche caꝛyeth a ꝛynge of golde thꝛough her noſe: euen ſo (as I thynke) a Gentlemanne of goodlye parſonage beeynge beaſtlye in condicions maye be included wythin thys ſymilytude: foꝛ he oughte eyther to differre frome other men in lawdable thinges,

oꝛ elles

or elles not to differre at all. And in that respecte no manne canne iustelye challenge the tytle of nobilytie.

What pastimes gentlemē ought to vse, howe, and after what sorte, and what games are vnmete to be vsed.



Although good exercise and honeste pastymes doo muche profyte bothe to ỹ helth of manne and recreacion of hys wytte, whereby they be allowed: yet nothyng can bee so good but the excessyue

and vnmeasurable vse therof taketh awaye the ryght institution, and bryngethe myslue vnto that whiche at the fyrste was ordeyned for necessarye causes. wherein I take occasyon to speake of hawkynge and huntynge, pastymes vsed (yea rather abused) of Gentlemen, whiche pastymes in their ryght kyndes are good and allowable, yet by superfluous vse and ouermuche haũtyng of them, they be rather chaunged into faltes and transgressions, then honest exercises ordeyned for mans recreacion. In this and all other pastymes we ought to folowe the graue counsell of Cicero, who

Cicer off. Cicer. i.

wryteth these wordes. non ita generati a natura sumus vt ad ludũ & iocum facti esse videamur, sed ad seueritatem potius, & alia studia grauiora. That is to saye: we are not made

and

and brought forthe into thys worlde to thentente we myghte appeare created to the meyntenaunce of gamynge and pastymes, but we bee borne to more waightye matters, to more graue studyes, offices and vocacions. Yet dothe not Cicero denye but that honest pastymes are allowable, so that they be measurably vsed, as he also wrytethe. Ludo autem & ioco illis quidem vti licet, sed sicut somno & ceteris quietibus, tum cum grauibus seriisque rebus satisfeceri-mus. That is to saye: honeste games and pastimes are allowable, but we ought to vse them as we doo slepe and other eases of the bodye, and to bee taken after suche tyme as we haue laboured enoughe in other wayghtye matters and worldlye affayres: accordynge as the Roman ce-

Valerius, Lib. viii. Sceuola did vse oft tymes in playg at Tennys, onlye for the recreacion of hys spyrytes after suche tymes as he hadde taken greate paynes in waighty matters of the common wealthe. He vsed also other Games and pastymes, not that he delighted in gamyng, but only to make his wittes more freshe and ready to the studye of nedefull and profytable thynges. Also the wyse Philosopher Socrates(to whom no parte of wysedome laye vnknowen) tooke no shame to playe with Canes and Reedes emonge younge childzen, as puttynge theym vnder theyr thyghes, and so runnynge one agaynste an other somewhat in maner of iustynge wyth Horsses. This dydde he not for that there were in hym anye childishe appetytes,

Socrates

tytes, but to allowe gamynge as a neceſſary thynge to reuyue and quickenne the wyttes of wyſe menne. And to knowe what paſtymes we oughte to vſe, Cicero alſo wryteth theſe wooꝛdes. Suppeditant autem & campus noſter, & ſtudia venandi, honeſti exempla ludendi. The fieldes (ſaythe he) huntynge of beaſtes, and ſuche other, doo miniſter vnto vs goodly occacions of paſſynge the tyme. Yet he ſaythe moꝛeouer. Ludendi eſt quidm modus retinendus. That is to ſaye, a meaſure oughte to bee kepte in paſtyme. Whiche wooꝛde meaſure bꝛyngethe in good occaſion to ſpeake here of haulkyng and Huntynge, foꝛ bycauſe in theſe dayes manye Gentlemenne wyll dooe all moſte nothynge

elles, or at the leaſt can doo that better then anye other thynge. Thys is the cauſe why there bee founde ſo manye rawe Soldyers when tyme of warres requyreth their helpe. This is the cauſe of ſo many vnlearned gentlemenne, whiche (as ſome ſaye) they vnderſtande not the vnckehorne termes that are latelye crept into oure language. And no marvayle it is thoughe they doo not vnderſtande them, when as in theyr owne haukyng and huntynge termes they be ignorant: as Auuent, and Retrouue, whiche they call Houent and Retrius. For theſe and manye other termes of hauking & huntyng are taken out of the Frenche tounge, and therby they paſſe the vnderſtanding of moſt Falconers. Ther is a ſaying emonge hunters that he cannot

be

be a gentleman which loueth not hawkyng and hunting, whiche I haue heard olde woodmen wel allowe as an approued sentence emonge thē. The lyke saying is ỳ he cannot be a gentleman whiche loueth not a dogge: and if that be trew, he cannot be a dogge that loueth not a gentleman. This is as greate an argumente to proue a gentlemā, as thotherbefore rehearsed, & both so stronge as may possibly be made by the authorite of so greate clerkes as hunters be. But hunters sayinges are no gospell, for sumtyme they will affirme and therto bynde an othe, that the fallowe dogge cotid the white, whē as euen dede ỳ falow came behynd. Alehouse argumentes ioyned with ignorāce tought men first to deserue a gentleman by louing a dogge: not that I say

hunting

hunting and hauking is cause of ignorance, but well it maye bee sayd that to much hauekyng and hunting is cause of neclectyng the thynges wherunto all gentlemen are instituted. To redresse these blemisches in younge gentlemen, and that they may better know wherunto they are ordeyned, theyr Fathers and parentes oughte to be more carefull in bryngyng them vp from theyr childehead, as to let hym apply his booke which is not apt for the feates of armes, and to suffer hym to folowe the feates of armes, which is not apt to receiue learning: and that he which is not fyt for any of them both (as in me be sundry naturall inclinacyons) to let suche one then applye other thinges, as to serue in the courtes of princes, to learne langages, to trauel and know the maner of na-

cions,

tions, wherby commeth to a gentleman greate knowledge and vnderstandyng. Thus shall any of those sortes be able to compare with his eldest brother, as wel in knowing what ryghte gentry is, as in beyng apt to bryng forth the perfit fruites therof: yet may it cum to passe that those daylye haukers and hūters in takyng of a hauke cannot easely be amended nether to reclayme her, to knowe how many cotes she is of, to geue her a measurable gorge, to deferne perfit induing, to know whē a hauke is ful sumned, to knowe lykewyse her diseases, as the craythe frotices and others, to selde a hauke, to impe her, to cope her, wt many termes moe, which thinges and others knowen, a manne may be a perfeite good falconer. Yet there dooe belonge many moe

thinges

thynges vnto a perfect gentlemā, neuertheles these pastymes measurably vsed are allowable, and nothyng is to be blamed therein but the excesse. Likewise huntyng in his kinde, as to sleche a dogge, to vncupple houndes, to followe them, to kepe standing, to blowe the mort, called the mote, the retracte, the chace, to hallowe in tyme, to holde in tyme, to let slyp in tyme, so oughte a gentlemanne also to hunte in time, and not at all times: as to thynke with himselfe that he was borne to pleasures, but rather to profit, & not only to profit himselfe but others also. As by hys knowledge and wisdō to benefit other men, which thiges are hardly brought to passe by hym that spendeth all the tyme of hys youth in haukyng, hunting and suche other delightes.

Diceplay.

OF dicepleye I cannot well treate, neyther doo I knowe the names of dyce. But therein I referre you to a little boke called the detection of dicepley, wherein are declared the names of all kindes of dice, and who maketh the best, and where he dwelleth: whiche boke hath been setforth by sũ Master of that art. And though it be named the detection of dicepley, wherby it should seme to discouer sum false thyng hidden therin, yet it is to be feared that diceplei hath grounded hys building vpon so sure foũdaciõ, ỹ it wil not of long tyme decay. But of one thyng I am certayne, that thys kynde of game is neyther allowable, nor hath been vsed or allowed by our fore-

forfathers for any honest pastime euensomuch as it hath bene blamed & rebuked in kynges: muche lesse then can it be allowed in gētlemē. And to ỹ prefe therof Chaucer the beautie of our tong, reheareeth these olde examples.

Chaucer. Stilbon that was holden a wise embassadours
Was sent to Corynth with full great honor
Fro Calydon, to maken hem alyance:
And when he came, happened this chance
That all the greatest that were in that lond
Playing at hassard he hem fande,
For which as soone as it might be,
He stale him home again to his cuntry.
And said: there wil I not lose my name,
I will not take on me so great a shame,
Forto allye you to no hazardours.
Sendeth other wyse embassadours.
For by my truth me were leuer dye,
Then I shoulde you to hassardours allye:
For ye that be so glorious of honors,
Shal not allye you with hassardors
As by my wyl, or by my treaty.
This wyse Philosopher thus sayd he.
Loke eke how kyng Demetrius
The kynge of Parthes as the booke sayeth vs:
Sente hym a payre of dyce of golde in scorne,
For he had vsed hasardye there beforne.
For whiche he held hys glory & hys renomme.
Of no valew or reputacion.
Lordes might finde other maner play,
Honest enough to dryue the daye away.

Chaucer

Chaucer hys owne opinion.

Hallardry is very mother of lesinges,
And of decept and cursed forswerynges,
Blasphemy of Christ, mãslaughter & wast also
Of Bestial oftymes, and other moe.
It is reproue and contrary to honor
For to beholde a commune hallardour:
And euer the higher that he is of estate,
The more he is holden desolate.
If that a prince vse hasardry
In all gouernaunce and policye
He is as by commune opinion,
Holden lesse in reputacion.

By this it appeareth howe dise-play hath been abhorred of our el ders, rebuked in a kyng, blamed by a Philosopher, and dispreysed by our father Chaucer, as a thynge cõtrary to al goodnes & vertuous lyfe. And although it bee a game much vsed emong noble men and gentlemen, yet doth it vngentle them both by the thyng it selfe (as hallardors are accompted vnho-neste men) and also for that it vn-richeth lordes, & maketh thé poore gentlemé: it putteth oftimes a Ca-stle into a capeale, of old mãers it

buildeth

bylbeth newe Cotagis, it tozneth fee simple to fee single, with o-ther infinite like pzoperties. The if these and suche lyke wonderfull operacions of dicepley doe somuch delite gentlemen, that they would haue the lyke miracles wzoughte vpon them which heretofoze haue been wzoughte vpon others, it smally auayleth here to open ỹ mis chefes ỹ ensue therof. But if thole gentlemen would fozsake it which haue vsed it, if others woulde not learne whiche as yet be ignozant in the game, then shoulde the lea-uers fynde great ease, and the ig-nozaunte greate knowledge: wil-shyng that displey emõg gẽtlemẽ were turned to sum other honeste pastyme, and ỹ the tauerne might haue hys ryght yelded to hym a-gain, which vnquyet place is most fyt foz an vnqueit game. Dice-

play is properlye lyke vnto an yuye tree, which taking his roote vnder a stronge wall, leaueth neuer vnto such tyme as it hath vndermyned the same, and dissoyed vtterly the foundation thereof, The afterwards whē the wal is ready to fal down, the yuye which was ỹ cauſer of the decay, holdeth vp ỹ wall styl for a time: Euen so the game of Dicepley when as it taketh holde of a rycheman or one that hath substaunce, It first vndoeth hym vtterlye: then afterwardes when he hathe no more left, it meyntayneth him to lyue in case of a forlorne man. For haunting the places of gamynge, and causing others to know his sillye state, with also now and thē flattering ỹ gamster that wynneth, he getteth by this fowle meanes somuche as meinteyneth his mi-

lerable life. The games of chesse & Tēnisplay, because thone is an ancient pastime, & proffyteth the wyt, the other very good for ỹ exercise of the body, measurably taken are mete to be vsed. I meane not herin to allow those gentlemē (yf any such ther be) whiche haue consumed the greatest parte of their wealth at Tēnis, as in plaing two or thre hūdred Crownes at a set, & so to cōtinew til the looser doo defye the game. This is no playing but plaine falling out from wealth, to repentaunce, and finally it relieueth a gentlemans want to beare the name of a faire Gamster, or to bee called a frank player, for suche frankenes deserueth rather the name of folly, and therfore not to be vsed in the lyfe of a Gentleman.

Shooting in the long Bowe.

When

When ỹ Romãs had occasion
to speake of warres, they
wolde cal it ỹ chiefe honor,
groũd, and preseruation of their
wealth, for ỹ through wars they
had ỹ greatest parte of al ỹ world
in subiectiõ, & by ỹ meane toke great
glorye in the same. In like maner
whẽ occasiõ is ministred to speake
of shotigor archeri, we Englishmẽ
may cal it ỹ honour of our coũtry,
forbecause through ỹ goodlye de-
fẽce, ỹ Realm of Englãd hath oft-
times woun great fame & victory,
as wel against our prochane & nere
enemis, as also in forẽ wars. And
it is wel knowẽ ỹ English mẽ are
(& specially haue ben) the best in ỹ
feate of al other natiõs in Europa,
so ỹ forbecause the honour of well
doing, & dishonor of ouerthrowes
in ỹ wars haue alwayes sounded
vnto gentlemẽ, as heds & prĩcipal
causers therof, ether to their praise

and glozye, oz dispraise & rebuke. Therfoze it shal become al gētle-men to vse this our Englyshe pa-stime of shotinge foz their grea-test game and dispozte. This pa-stime hathe in it twoo synguler poites which in no other game as yet wolde euer be found: that is, it serueth both foz a pastime, & is al so a defēce in the warres. It hath bene also vsed of long time foz an auncyent kinde of defence, as ap-pereth by many histozyes, and of none so well knowne and exercy-sed as of Englysh menne. And to proue that shotinge hathe muche feared and annoyed oldemen of warre, ye shall read ẏ in ẏ wars betwen the Romains & the Par-thes, ẏ said Romais wer oftimes soze discozaged by meanes of sho-tig, which feate ẏ Parthes much vsed, & were very good archers, &

preuay-

preualled oft to the great discomfort of their enemyes: so that emonge other thinges I noted a certaine answere which one Cassius a Roman capitaine, made to the Arabians, who hauyng great knowledge in Astronomye and thynges touching the dispolicion of the heauens, dyd on a certayne tyme counsell this Cassius that he should not take his iorney or enterprise in hand vnto such time as the Moone had passed the signe of Scorpio, a froward & dãgerous signe by their opiniõs. To whose coũsel Cassius made this answere: I feare rather (saith he) the signe of Sagittarius then I doe Scorpio, mening therby ỹ the Parthes oft times discoraged the Romans w̃ shooting, as gauling them & their horses to their great annoyaũce. Moreouer it is writtẽ in a frẽche

booke called Les ordonãces de la guerre, that euery yõg mã hauting the wars being of the age of .xvii. or .xviii. yeres, sholde exercise him selfe in shoting in ỹ lõg Boe. wherby it appeareth ỹ the frenche men wel accustomed in times past to ỹ annoiaũce of oure Boes, thought good to make thẽselues mete in al ỹ in thẽ lyeth to vse ỹ same defẽce, as able therby to matche vs with our owne feate. yet how vntoward ly they shote in comparison of the English natiõ, it nedeth not to reherse, & how well the English mẽ can vse ỹ Harquabuse their chiefest defẽce, it is also wel knowẽ, wherof the frenche nation both in Scotland & in their own coũtrey haue had good experiẽce. Wherfore yf these pastimes of shotynge should decay, whiche (we may rather call a defence for our coũtry)

It

It were no ſmall loſſe & domage to the whole Engliſh nacion, and ſpecially greate diſhonour to the gentlemen who ought to be moſt careful and diligente in the defēce of theyr countrey, and erneſtly to labour for the pꝛeſeruatiō therof, & maitenaunce of all ſuche thinges as are mete for the warres. Furthermoꝛe yf we compare the wars of tymes paſſed with thoſe whiche haue bene ſynce the inuētiō of the Gūne, we ſhall perceiue that ỳ valiency of men touchinge right manhead hath ben nothing like vnto that auciente time. And chiefly our foꝛfathers ỳ old Bꝛytains did highly eſteme māhead & were in dede thēſelues very hardy mē, as teſtifieth Herodianus in his thyꝛd Booke, the commentaryes of Ceſar & otherauncīēt hiſtoꝛies. To increaſe ỳ knowlege of ſhotig in the longe Bowe, One maiſter

Iſkame a learned man hath take paynes to ſet forth a booke of the ryght ordre of ſhooting, and how to come to the perfection thereof: whiche man as wel for hys learnynge, trauayle in certayne countries, and other his ſinguler gyftes, is able to wryte a Booke of muche higher matter, ſaue that (as it ſemeth) he muche tendering the olde glorye of Englande, and ſeeynge it fall to decay, laboured to reuyue and quicken the ſame agayne. wher in ſo doynge the loue whiche he oweth to his countrye dothe manifeſtlye appeare. The iuſt commendacion of which man yf I ſhoulde paſſe ouer, me ſemeth it myght be called an offēce, becauſe lytle good can that manne worke, whiche wil not prayſe the labour of well workers.

That

What sort of apparel is mete for gentlemen, and what ordre ought to be obserued therin.

IN garmentes and apparell belongyng to the bodye, three prncypall poyntes are to be noted: the first that a gentleman do not excede in to much costely aray, secondly ỹ his garmentes be cleane and comly made, keping alwayes a good maner or facyon: thirdlye that he dooe weare thesame passyng all other sortes in cleanelynes. sheawyng thereby that as a gentleman ought to passe and excell others in gentlenes and sobre lyfe, so ought he also in ciuilitie of outwarde thinges, as in cleane wearing of his garmentes, being therein an example to others of cleanelynes, but not of gorgeousnes

nes. Perein the Italyans be most worthy of praise, who be neyther ouer gorgeouse nor costly in their apparell, neyther be they (as we call it) carterlyke, but vse cleane garmētes, fine, and wel facioned. Also certayn Romans before thē were muche allowable in thys poynte, euen somuche as their historyes make mencion of such noble men as vsed to weare symple and lowly apparel, as for example. A noble Roman called Lucius Scipio caused his stature or Image to be made and set vp in the Capitole of Rome, and vpon the backe of the ymage was formed a cloke, and vpon the feete therof a peyre of slippers, because Scipio in his lyfe time vsed to wear such homelye sorte of apparrell. Likewise Lucius Cilla an Emperoure thought

Lucius Scipio.

Lucius cilla.

thoughte it not dishonoure to his Gentrye to walke openlye in the streetes of Naples wering vpon his backe a mantle, and on hys feete a paire of slippers.

Moreouer. M. Cato pretor, M. Scaurius and others vsed alwaies to weare symple apparell, beyng theimselues menne of hyghe authoritye and estymacyon. Also Cicero writeth certeyn preceptes touchynge apparell, whiche are neyther to exceade in costelye araye, neyther to weare wylde or Monstreous sortes of garmentes, nor to haue theim rude or carterlyke: but a measure as well to be kepte herein, as in al other thynges. Furthermore, it is sayde that matter of record as yet dothe remayne, bearing wit-

bearyng witnesse of a certayne kyng of Inglande whiche cauſed hys doublet to bee halfe ſtocked with ſozeſleues of veluet, called in thoſe dayes poignetting of a doub let: which (me ſemeth) was a good ly example. And as it is to be thoughte ỹ the kyng was able to haue bought hym a whole doublet of veluet, ſo is it to be feared ỹ ſũ there be whiche are vnable to vſe theyr gozgeous apparel wyth lõg continuaunce. So that where thys Emperoure, thys kyng and theſe other noble men beefoze re-hearſed, thoughte no ſcozne to weare ſimple apparel, lyned with vertue, what diſhonor then ſoun-deth to theſe gentle whiche weare pzincely garmentes furred wyth follye? A follye I ſaye it is to con-ſume and ſpende that in dec-kyng the bodye of one manne,

whiche maye be better bestowed to the profit of many, and to the relefe of a greater nombre, then are menteyned by the makyng of one mans garmentes. The sum of C. pounde is not accompted much in these dayes to be bestowed of apparell for one gentleman, but in tymes paste a Chamblet gowne was a garmente whiche dwelte with an Esquire of Inglād twen tye yeres together. Then florished the laudable simplicitie of Inglande, then were we cōquerours, and not scollers, applying oure myndes to learne euery new tryfell in weryng our apparel. The Inglych man chaungeth daily the facīō of hys garmentes, sumtime he delighteth in many gardes, weltes, pinckes and pounces, sumtyme agayne to the contrarye, he weareth hys garmentes as pleyn

as

as a sacke, yet sayleth he not to chaunge also that pleynenes yf anye other newe fangle be inuented: this is the vanytie of his delyte.

The Frencheman delyteth in coloures so manye as be in the raine bow, he followeth chiefelye the Peacocke in his freshnes, and vseth aggletes, studdes, perles, embroderye, colors vpon colors, with pinckes and races infinite.

The Spanyard exceedeth with the most, and passeth the bondes of measure in costly aray, wherin it cannot be iustlye sayde that he standeth excusable, but runneth in to vanitie emonge the rest.

The Dutchman and the lanceknight though they aboūd in manye iagges, cuttes, & superfluous sloppes, yet in an other poynt they are prayse worthy, & differ muche

from the Englishman, that is to say, they neuer chaūge but kepe al waies one facīō in their garmentes: whiche constancye compared with the vanitie of their cuttes, they are lesse to be blamed then anye of thother nacions before reherced. And where as the frenche man beareth in his aparell a face of pride, ỹ Spaniard blamewoorthy for to much costlye aray, and the Duchman a spoyler of muche cloth, al these may truelye saye againe that dayly new facioning & changing of apparell betokeneth incōstancy, & wauering of minde, which thing is a great blemish to the honor of a gentlemā. Therfore if I were worthy to prescribe an order in wrighting of garmentes, he which leaueth costly aray, vseth comblye apparell, well facioned, following the righte ordre that a gentle-

gentleman ought for to dooe, such one should in that poynte be most commended: which thing if it wer once brought to passe, and the cõmoditie therof perfectly knowne, I thynke al gẽtlemenne wouldè easely contente themselues therewith, and leaue riche and princely apparel to be worne of yonge princes whose, age and nobilitie agreeth therwith, in whom also no excesse is allowed.

Of Honor and worshippe.

ALthough in our Inglishe tonge we vse this word Honor towardes no sortes of persons but vnto men of great dignitie, as to Dukes, Erles, lordes, & such like of high estate, attributig this word worshipp vnto ỹ title of knightes, Esquiers & gentlemen

Gentlemē, yet as me semeth there is no difference betwene honour and worshyp touching the right Ethimologi of the wordes: which yf there sholde be, I wolde thinke this worde worship rather to bee the greater, for it soundeth in our language. Worship God and honour thy father & mother. Thus we see that worshyppe is ryghtly placed towardes God, & honoure towardes the parentes. But herof I wyll not stande, knowynge that we maye aswell say: honour God and worshyp thy parentes. It semeth also ỹ we borowe this worde honour either of the frēche worde Honeur, or els to be ỹ latin woorde Honor. Then yf a manne shoulde wryte vnto the worshipfull Lorde and honourable Esquyre, though he should breake the common ordre of wrytynge, yet

sholde he obserue ỹ ordre of true wrytyng. And by this meanes a gentleman may be called honourable as well as a Lorde, for no other thing is honour thẽ a worthynes in a man by the whiche he ought to be honoured for his vertues sake. And I thynke no man can by reason denye but that it becommeth a gentleman to bee as vertuous, and to haue in hym as good cõdiciõs as a Lord: which vertue appeareth in al mẽ through the ministraciõ of their honesties, wherby they deserue to bee called honourable. And therfore neither is a lorde worthy of honoure, nor a gentleman worthy of worshyp, vnlesse suche a lorde or gentlemã be honest. For true honoure take his first begynnynge of honestie, whiche is the fruite of vertue and

well

well doynge: and no other thynge is honoure then the ſounde or Trũpet of honeſtie, whiche blow-eth forthe into the eares of others the fame and repoꝛte of him whi-che is honeſte, and thereby ſuche one is called honourable, that is to ſay, woꝛthy of honoure foꝛ his vertues ſake. And that which we call woꝛſchyppe and woꝛſchypful, other nations doo call honoure and honourable. yet herein is to be vnderſtande that one honoure is greater then an other, and both called honoure, learnynge this of Cicero, in the fyꝛſte booke of hys offices, who pꝛoueth one hone-ſtie to bee greater then an other: and bothe called honeſt. Then it may be wellſaid ỹ one honour is greater thẽ an other, taking bothe their beginninge of honeſtie: as

to call that honour greater whi-
che is in higher powers, then the
honour of a pryuate Gentleman,
as appeareth by the woordes of
Cicero, placet igitur potiora esse na-
ture ea officia que ex communitate,
quã ea que ex cognitione ducantur.
That is to say, I thinke the my-
nistrations of iustice to be greater
& more worthy vnto nature then
the offices of wisedome. Thus he
proueth ỹ to bee iust it is honeste,
and to be wyse it is also an honest
thing, neuertheless greater is iu-
stice then wisedome, by his opini-
on, and so is one honoure greater
then an other, Groundynge bothe
their foundation of honestie. Ho-
nour falleth to no man by discent,
no man can intayle honour to hys
heyres males, he whiche enfeoffeth
a man in landes and possessions,
cãnot therewith geue vertue vn-

whim, without the which no man can be right fully called honourable. Therfore to atteigne vnto vertue, al gentlemẽ ought ernestlye to labour and to stryue emong thẽselues whiche of thẽ may excel other therin: whiche strife is called Sine acerbitate contentio, a contention or strife wher in there is no hurt or displeasure. That gentlemã therfor which loueth vpright-nes in al his doinges, whiche seketh to excel others in valiency of armes, in knowledge, and dexteritie in al honest thinges, doth not only deserue the name, but also ỹ estimation of an honourable gentleman. Cicero. Offi. i.

To reade histories & to auoyde Idlenes.

One vertue bryngeth in an other, so one vice mirrisheth his like. Pride ingẽ-

dzeth enuy, & ydlenes is an ente-
rance into luſt, Enuy cauſeth the
abſent to be backbyted, as in tal-
kyng of his lyfe oz her behauoure,
Idlenes is the Miſtres of wan-
ton appetites, and poztres of lu-
ſtes gates: foz no man entreth in-
to the pallace of Luſt, vnles he be
fyrſt let in by Idlenes: who after
a man be entred ſhe bzyngeth him
ſtraycht waye vnto the pzeſence
of Luſt. The hiche Lady vſeth hym
ſo diſcretely, that yf he were at
hys entraunce a ryche manne, be-
foze he departeth ſhe maketh him
pooze, yf he be pooze at hys fyrſte
acquaintaunce, ſhe then ſtyzreth
hym vp to ſeke lewde meanes to-
wardes the maintenaunce of hys
perſone in her Courte: foz wyth
out expences, and coſtlye array,
no mans pzeſence in Luſtes court
is acceptable. She is a bayte foz

mannes

mannes fragilitie and weakenes. Cicero de Senect.
according to the saying of Tully in his booke of old age: Diuinus enim plato escam malorum appellat voluptatē, quia ea capiuntur homines vt hamo pisces. The diuine Philosopher Plato (saythe he) calleth lust the bayte of mischiefes, because men are taken therwyth, euen as fysshes are caught wyth a Hooke. Herodia. lib. 1.
Of Idlenes, Herodiā writeth this example. He saythe there was vppon a tyme in Rome a styrre and vproze in the Cytye, whiche grewe sodaynlye vnto a Cyuill commotion emonge the people. Commodus then beynge Emperoure of the Romans who knew nothyng therof neither was there any manne that durst declare the matter vnto hym for feare of one Cleāder, a man whom the Emperour

your most esteemed: which terrible and dolorous case a certaine woman called, Fodillo syster to Commodus, did perceiue: and pōdering the daūger therof, she went vnto the Emperoure, & in lamentable wise apparelled like a morner w her heare hāging tattered aboute her shoulders, she fel down to the groūd before the Emperoure hys feete, & spake vnto him these wordes. Tu quidē o princeps oriū agitās & omniū que gerātur ignarus, in extremo periculo versaris, nos autē sāguistuus propemodū occidimus: that is to say: O Prince thou leadyng an ydle lyfe and beyng ignorant howe thinges shoulde be gouerned, standest in great perill, and we that be of thy bloud are like to peryth out of hande. Thus when we see that a womanne was so bolde to rebuke an Emperoure bothe

Fadilla.

Herodia. Lib. i.

both of hys idlenes & ignorauuce: I doubte not then but (withoute offence) one man maye deſyer another to auoide theſame. And like as the Emperour tooke thys rebuke in good parte at a womans hande, ſo maye it ſtande as an example wherby gentlemen maye learne to beſtowe their contented eares in hearyng their vices ſumtyme rebuked. Therfore to auoide thys blemiſhe of idlenes, whiche defaceth vtterly the lyfe of gentlemen, it behoueth them alwayes to be occupied, and although there wante ſumtyme mete occacion of corporall exercyſe, yet the mynde of man maye be occupyed muche to the increaſe of hys knowledge and vnderſtandyng: wherin there can be nothyng more mete for gentlemen then the readyng of hiſtories, a moſt excellent and lau

dable

dable exercise for them, euen so=
muche as histories are called the
bokes of kinges and Princes, be=
cause vnto rulers of this earthe
the knowlege of histories is most
profitable, and very necessary to
be read of al those which beare of=
fice and authority in the commune
wealth. Siculus affirmeth that the
reading of histories is to younge
men most profitable, for because
by them they learne the righte in=
stitucion of their liues, and that
by meanes of reding sundry thin=
ges theyr wittes are made equall
with their elders that haue gone
before them. Moreouer he saieth
that it maketh priuate men wor=
thy to become rulers ouer others,
it prouoketh Capitaines in the
warres to seke immortall glorye
throughe their worthye deedes,
it maketh Soldiers more earnest

to enter into perilles, for the de-
fence of theyr country, by reason
of the laude and fame that is ge-
uen vnto men after theyr deathe,
and also it feareth euyll disposed
menne, and maketh them oftti-
mes refraine from doing of mis-
chiefe by reason of the shame that
commeth thereof, regestred in
histories to their dishonoure. In
histories are to be learned manye
morall lessons to the vnderstan-
ding of thinges paste, the order of
thinges to come, and profite of
thinges presente. By thē we lerne
to know how princes and rulers
of this worlde haue passed their li-
ues, as sum geuen to knowledge
of sciences, sum to see iustice true-
lye executed, other geuen to pitie,
others to peace, quyetnes, and
care of the commune wealthe.

Therefore to incorage noble
heartes to reade theyr dorynges

(by whiche they may be moued to doe worthy dedes, and auoide the contrary,) here are rehearced sum briefe examples, as well of good & godly princes as of euell and vicious rulers, geuing thē therby a dilicious taste of good thinges belongig to the knowledge of noble men, through pleasure wherof by readyng of histories they may increase there wisdomes, as Alexāder Magnus did, who vsed alwayes to carrye wyth hym the woorkes of Homer, and Scipio the lyfe of Syrus, with diuers other noble men, which vsed to read histories as a perfyt meane to sharpē their wittes and increase their knowledges.

Example of pitie

Syrus

Cyrus the firste kyng of the Persians was a moste iuste and godlye prince, he vsed in all his doinges great wisdum and sobrietie: and emong other hys noble dedes, thys one example of pitie is to to be noted. It happened that one Cresus a very ryche kyng made warres against Syrus, and without iuste cause inuaded hys Coūtrey. Syrus then after at the assiege of a Citie called Sardis, toke this Cresus prysoner: & it was determined that Cresus shoulde haue been burnte to death for hys offence. Yet thys good king Syrus moued to pity by certayne wordes whiche Cresus spake in the place of execucyon, at suche time as he should haue died, beyng also of hys owne nature a pitiful prince, and soone moued to mercye, Cirus.

mercy, he repeled and called backe againe this Cresus (whiche was sumtime a mightie king) for Syrus remembring that he himselfe was but a man, and that he might stād nedefull of the helpe of other men euen as Cresus stoode nedefull of his mercy at that present, he therupon forgaue Cresus his deathe, & clerely pardoned his offence: and had him in great estimacion, and vsed his counsell afterwardes in many waighty matters. Xenophō wryteth that thys kynge Syrus vsed ofttimes to say these wordes.

Euen as it is luckye to sayle with goodmen vpon the sea, so it is a moste happie thinge to haue to doe wyth good men eyther in warres or matters of peace in the commune wealth.

After the tyme of thys good kinge Syrus, the great kinge called Alexander Magnus flozyshed thzoughe oute all the wozlde, and as men knowe he was a moſt noble conquerour, ſo loued he lerned mẽ and was himſelfe lerned. He was ſcholer to Aristotle the famous Philoſopher, he vſed alſo much pitie towardes his enemies as teſtifieth Q. Curtius, Arianus, and others, whiche wzite of his deedes. And one thing moſt notable he accuſtomed foz to doo, which is an inſtruction to al princes and rulers which haue to doo in matters of iudgemẽt. How often ſo euer ther was compleint made vnto him of anye wzonge don, he would to the partie which cõplained harken w one eare, his other eare he wold ſtop whis had mea-

Alexander Magnus.

meaning by thys, to kepe alſo one eare in ſtoze to heare thother party defendant, and therby after ſuche time as he had hearde bothe parties, he equally miniſtred iuſtice vnto them, which is the principal poynte that belongeth to the office of a kyng.

Of wiſdum.

Vaſpaci-anus.



After the daies of Alexander the great. C.C lxxx. yeares or nere ther vpon ỹ Romans floriſhed and became famouſe in thys worlde: emong thẽ were theſe good Emperours, Vaſpaſianus the .xv. Emperoure

perour was a moste lowe wyse & well learnedde Pzynce: therunto he was also very wel beloued, he restozed agayne vnto the cytye of Rome many goodly old lawes and statutes which wer decayed.

¶ Of gentlenes.

AIs sonne Titus was a Pzince of moste gentle nature, who vnderstandyng on a time that certayne hys enemyes conspired against him & pzetended his death, he called them vnto his pzesence, & willed thē moste gētlely to leaue of their malicious purpose, sayinge vnto them that they labouredin vayne eyther to meane him hurt, oz to seke his Empire: forbicause the gouernmentes of kingdomes are geuen vnto Pzynces in this earth from God aboue. Titus.

Of vprightnes.

Trajanus

TRaianus was an vp-
ryght prince, and a man
so welbeloued of ꝑ peo-
ple that they desyred al-
wayes to haue emong thē his like
in good gouernaunce. This Em-
perour of a tyme when he gaue
charge & authoritie to a certayne
ruler called eindonge the Romans
prefectus, he deliuered a swerd in
to the hand of that officer, saying
vnto him these wordes: Vse this
swerd against my enemies in all
iust & lawful cāuses, and if I my
self do any wrong, thrust me tho-
rough the body therwith.

Of learning.

Adrianus

ADrianus was a prince ve-
ry wel learned, he was ex-
cellently sene in Astrono-
mye,

my, he made euery yeare vnto hims
self a Pronostication, he put out
of authoritie blynd Clerkes whi-
che bare ỹ names of learned mẽ,
and were in dede not learned. Yet
of hys charitie, he gaue vnto thẽ
yearlye lyuinges by waye of pen-
tion because they shulde not wãt,
but be able to defende the sharpe
assaultes of pouertye, wherwyth
manye honest menne are oft an-
noyed.

Of Peace.

Antonius pius was a pryncе
al geuen to peace and trã-
quilitie, euen somuch as he
vsed to saye these woordes. Ho-
nestius est a Cesare vnũ Ciuẽ seruari,
quã mille hostes occidi, ỹ is to saye:
It is better and more honourable

to an Emperoure that one Cytizen bee preseruedde and kepte, then a thoulande enemyes to bee slayne.

And as these wer good prynces & gouernours of right institutiõ, so were there other vicious men suche as in them had no good inclinacion, but of noughtye led lyues receyued shamefull endes, as for example.

Of dzunkennes.

Cãbises.

Cambises was the secõd of the Parliens sõne to the good kynge Cyrus before rehearsed. This Cãbises was both a mã slaughter & a dzũkard: he mordered his owne brother called Smardis, & put to death his sister for repzouing ỹ sayd murdze which he had in

in his brother cõmytted. Of his drunkēnes this is a notable exãple. One of ỹ chiefe counsellers vnto thys kyng was called Prexaspes who on a time laid vnto Cãbises that he was a kyng very welbeloued emonge his subiectes, saue that they noted murthe in hym the vice of drunkennes. Cãbises called herupon his chiefe nobles of hys Realme vnto hys presence, and when they were assembled together, he asked of them yf there were any greate vyce noted in hym. To whiche demaunde the noble men answered no, but that they rather thought hym equall with his father Cirus. Hereupon the noble men departed, & Cãbises imediatly after sent for Prexaspes before laid, commaundyng that he wolde bringe w hym hys yongest sonne, purposinge that he

woulde proue howe sobre a dede he coulde doo in his dronkennes, and that he (beyng dronke) wolde shote at this childe as at a marke, so that yf he were able to cleaue the harte of the childe, he myght then thinke with hym selfe that excesse of dronke coulde not take awaye his wyttes, & so thereby to vse dronkennesse lawfullye enoughe. But to purpose, when Cambises had dronke his fyll, this childe sonne to prexaspes was set vp before hi as his marke, whose body the kynge shot throughe, and cloue the harte of the childe in twayne: Then after that, he caused the harte to bee rypped out of the body, and shewed it to prexaspes father to the childe, askynge of hym yf the childes harte was not cunnynglye clouen, and wherupon

pon he thought him to be a dzun-
karde. The ende of Cambiles
wass thys: he beynge vpon hozse-
backe, hys swoorde fell oute of the
sheathe the poynte vpwarde, and
after fell he vpon the same, and so
thruste throughe the bodye, ther-
with he Dyed.

De Tyrannis.

Erolikewise the first Em-
peroure of Rome was a
moste greuious and hozry-
ble Tyran. He kylled his mother
and cauled her woombe to be ryp-
pen open, that he thereby myght
see in what place of her bellye he
laye. He kylled also hys wyfe
and put to deathe his Scholema-
ster Seneca, and at the last he mo-
dered him selfe. Nero.

Of seuen vnlt.

Caligula. Caligula the fourth Empe-
rour of Rome was a man
so much geuen to lust of the
body, that he spared not his owne
blouth, but knew al his systers in
carnalitie: his ende was this. He
was slayne by one of his owne
officers in the warres.

Of seuen vnlt.

Of these in vicious lyuing,
Cōmodus Commodus may be well
compared: he was sonne to
the wyse Emperour Anthonius
philosophus, and succeeded him in
the Empyre. This Tyrant pur-
posed to put to deathe certayne
whose names he put in wry-
tyng before, emong the whiche he
noted one called Electus, an other

Lec-

lectus, the third called Martia (his Concubine she was.) This wryting was caried out of ỹ Emperor his chambre by a childe, whome he vsed alwaies for to haue in hys presence for his pastime. And by chaunce ỹ childe brought the same wryghting to the handes of Martia: who knowing the hande wryting of Comodus, and saw the matter therein pretended her death and others, she shewed the same wrightinge to Letus, and Electus, before named, who all togethers agreed that Martia should poyson the Emperour. After this appointmẽt (so soone as she saw her time) she brought drinck vnto Comodus wherein she had put poison. This drynck he receiued and dranke the same, whereupon he fell into an extreme vomite. Martia then fearinge that the poyson would not take

take effect, told her complices Le-
tus and Electus, howe the thinge
wrought. They then fearing leste
their deedes might come to light,
hyred one called Narciscus to
kill the emperour. This Narcis-
cus then accordyngly entered in-
to the chaumbre of Comodus, and
by force strangled him to deathe.
This was the ende of Comodus
y. xviii. Emperour of Rome who
(as Herodian saieth) Totam vite
rationem studiis fedissimis cõtami-
nauit. That is to saye: He defyled
al the course of his life with most
filthy studies and deuices.

Of iust reuenge taken
for murdre.

Bassianus. Athonius Bassianus was
a bludy paiure, a man that
toke pleasure and delighte
in murdre, his intent was to haue
brought to passe that certain phi-
sicions

tieions should haue killed his fa-
ther Severus, who beinge an olde
man was oft sycke in suche sorte
that he was geuen ouer to Phy-
sicke. This Bassianus kylled hys
brother Geta, lyinge in his mo-
thers lap: he maried his stepmo-
ther, and put to death a certayne
man of law called Papinianus be-
cause he wolde not excuse ỹ mur-
dre whiche he in his brother Geta
had cõmitted. For Papinianus made
vnto him this answere: it is more
easy (said he) to doo a murdre thẽ
to excuse murdre once cõmitted.
Thus as Bassianus killed others,
so was he himself wily murthered
as ende of his life answering to
ỹ qualitie of his former dedes. For
one Marcinus hired a soldier called
Marcialis to kyll ỹ said Emperour
in this maner following. Ye shal
vnderstãd ỹ this Martialis was a
man al-

alwayes neere vnto the Empe-
rours his parson. And on a tyme
this Anth. Bassianus, going to visit
the Temple of Luna whiche stode
a certein space oute of the Cite
Carras (where then Aurhonius lay)
and being in the fielde going to-
wardes the Temple he commaun-
ded all his company whiche went
with him to stand fur of, and sum
whatalooke from his parsone, by
reason he was inoued to doe the
naturall offices of his body. Mar-
tialis then (who diligently wat-
ched euery poncte to do his feate)
parceyuing ȳ Emperour to be al
alone, ran lowdenly vnto him as
though he had bene called by him
vnder to see ye reare sum thing: &
so commynge behinde the Empe-
rour (who was puttinge downe
his hose) he stacke him throughe
the body with a dagger whiche he

brought

brought closely hidden with him for the purpose. And thus Anthonius stricken fell downe sodainly to the earth, and so immediatlye dyed.

Thus we maye perceiue by these examples and many other, how that the rulers of this earth haue gone before vs greatelye to our comfort and commoditie, sum in the right way whome all men ought to follow, especially gouernors, gentlemen and suche as be men of pure and estimacion. Others oure forefathers haue gone the wronge and forbydden way, whose foote steppes they ought to auoyde. This sheweth vnto vs ỹ happines of oure age, in that we maybe warned by the deedes of other men, and gather fruict both of theyr good and euill liues: as in following thone, & auoydinge ỹ other. So that it semeth in this

poynte we be moze happye and in better state then our elders wer: foz nothinge so manye examples haue gone befoze oure auncetozs by which they myght haue directed their liues. Befoze vs haue passed all antiquyties synce the creacio of the wozld, al Monarchies, all states of cómune wealthes, all Emperours and kinges, al batelles with theyr victozyes, who conquered & who did loose, what Pzinces haue reigned happely and whose reignes haue not bene pzosperous. The if we want wit either in ciuill pollicy oz matters of war, if we knowe not the right vse of thinges touching the ozdze of this pzesent lyfe, ether in gouernaunce of our selues, oz of others, what can we elles iustely accuse but our owne sluggishnes, hauig so benefitial pzedecessours

who

who like careful fathers of theyr posteritie, haue lefte behind them all sayences to oure instruccion. To keepe vs in vnitie of a commune welthe they lefte vnto vs their lawes, ordenaunces and decrees, by theyr greate labours soughte out, not by vs inuented. Yet though we nether be nor haue bene Authors of so precious thinges mete for the lyfe of man, lette vs at the leaste applye our selues (in al that in vs lyeth) to followe the good and wholesome thinges which are by theym deuised. And thus I drawe to the ende of thys Booke, wherein (so well as in me lyeth) I haue wrytten the Institucion of a Gentleman: declaringe therein howe menne dyd at the fyrste become Gentle, to what thynges they oughte to applye theym selues, howe they

should

shoulde bee profitable in a commune wealth to flee arogancye and pride, to embrace humanytie and gentlenes, whiche thinges are here wrytten to the profyt of yong gentlemen, rather thē that I will take in hande to instructe my elders. For whiche cause I speake vnto aged gentlemenne as an exhorter, desyring theim to cal to remembraunce the laudable symplicitie of their elders. I call it simplicitie, not that our elders wanted wit, but because they vsed synglenes in their doynges, they meddled no further then gētlemen behoued, they serched nothing but their own, they purchased loue and liued quietly theron, they estemed muche the precyous Margarit called Amor plebis, they affyrmed it to be asmuche worth as all theyr landes & possessions.

Ther-

Therfore yf any Gentlemē haue made escape, & passed the marke of measure set vp by their auncitours, I wisshe thē to amende the same in being their own accusers, so shall they make good ỹ whiche before stode amys, & nothynge be offēded with their promoters. To whom the sayinge of Marcus Anthonius philosophus semeth to be a lesson very profytable, who lying vpō his death bed called his sōne Commodus and other his frendes about hym, and vnto thē he made a goodly oration: wherin amonge other thinges worthy of remembraunce he spake vnto them these woordes. Neither lyeth it in the strength of money to fulfil the desyre of an euil prince. nether cā his Gardes of mē defend his parson, vnlesse the people ouer whome he shall reigne doo geue to him their

Herodia. lib. 4.

louinge hartes. Hereby it appeareth that ysloue be a thing so nedefull for princes, howe muche more shall it profyt gentlemē to be well beloued of their neighbours? The lyke sayinges also spake Misipsa kyng of the Numydians, who lyinge at the poynct of death called vnto hym his two sonnes Asdrubal, and Hyempsal, and taught vnto thē these two lessons. wherof thone is this. Neither bandes of men nor great ryches are the defence of a Realme, but faythfull and louyng frendes, whiche neyther are to bee won with stronge hand, nor to be bought with gold, yet with vprightnes and doynge of dutics they may be obtayned.

Salust. de bello iugurt.

prouerbe. Here we maye see that manye frendes are greate ryches, accordyng to the olde prouerbe rehersed by Tully, Amicus est optima sup-

ſuppellex. That is to ſay: a frende is the beſte houſeholde ſtuffe that thou canſte haue. Thother of the kynges ſayinges was thys. In all matters of ſtryfe and controuerſye, he whyche is the rycher manne dothe ſeme to doo wronge vnto the other, although euē dede he haue the wronge doone vnto hym. Theſe two leſſons the king taught vnto hys ſónes, as a careful father of their welfare. Whereof he fyrſte learneth them to purchelſe frendes, Thother to loue quyetneſſe: and ſo to all Gentlemenne they are in lyke maner twoo neceſſarye preceptes: for as loue is greate ryches, ſo yf a Gentlemanne haue to do in matters of debate wyth one that is his inferiour in power, and though at his hands the gentleman haue the wronge (as ſeldome it cometh ſo to paſſe) yet it wolde noy-

sed in the Cuntry that the gentle man doothe the wzonge vnto the other, because he hathe matter a-gaynst one that is weaker then himselfe, and such one that is not (as they say) able to cope wyth a gentleman. Therefoze I leaue to your remembzaunces these thzee notable lessons befoze rehersed, thone tought by a most wise and great learned Philosopher being Emperour of Rome, thother two by a kynge, to the greate vti-litie and pzoffite of those gentle-men that will follow thesame. It standeth therefoze in the duties of euerye gentleman to honoure the names of theyz wise fozefathers & pzedicessours, foz that by the oz-dze of theyz lyues and by theyz wozkes at this day in wziting, al gentlemen maye doo themselues muche pzoffit, and gather thereof

a dubble benefit: thone in know-
ing the euel, thother in following
the good. For as wel maye we be
warned to auoide fallinge into a
dyche by him which is falne ther-
in, as by him who wisely escaped
the daũger of falling, and toke bet
ter heede in setting his feete. Ap-
plye youre selues to be like vnto
good men and vnlike to the vici-
ous. Trust the experiẽce of the a-
ged for they haue liued long time,
think not ẏ fruict so ripe or whol-
som which June bringeth forthe,
as that of August: though in dede
it be of color pleasant & delicious
of taste. And as al our auncetors
haue worthely bene called patres,
as wel in respect of their time as
of their knowledge, so I wiche ẏ
all gentlemen in like maner may
deserue to be worthely called their
childzen, and in that to thincke
them

themselues most happy offspringe of so honorable fathers. Thus I conclude: as a man whiche hathe a most perfect goodwil to profite right Gentlemen, and thereupon toke this labour in hãde, desiring them to waye my small science with my great good wil: whiche when they shal laye in equall balances, and perceyue my good meaning more waighty then my skil, I doubt not but in al offences to stand pardonable.

Finis.

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A BRIEFE AND PLAINE, YET ORTHODOXALL AND METHODICALL Expoſition vpon S. PAVLS ſecond Epiſtle written to the *Theſſalonians.*

By TIMOTHIE IACKSON Maſter of Arts, of CHRISTS Colledge in CAMBRIDGE, now Preacher of Gods word at *Wragbie* in *Yorke-ſhire.*

Breuis eſſe laboro, non tamen obſcurus.

PSAL. 34. 11.

Come yee children, hearken vnto me: I will teach you the feare of the LORD.

LONDON,
Printed by *E. G.* for *Thomas Pauier.*
1621.